DOCUMENT RESUME

ED 119 520 FL 007 523

AUTHOR	Berry, Jack; Aidoo, Agnes Akosua
TITLE	An Introduction to Akan.
INSTITUTION	Northwestern Univ., Evanston, Ill.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C.
BUREAU NO	BR-2-2060
PUB DATE	75
CONTRACT	OEC-0-72-2384
NOTE	342p.; Accompanying tape recordings are available from the Language Laboratory, Northwestern University, Evanston, Illinois 60201
EDRS PRICE	MF-$0.83 HC-$18.07 Plus Postage
DESCRIPTORS	*African Languages; *Akan; Grammar; *Instructional Materials; *Language Instruction; Letters (Alphabet); Phonology; Pronunciation; *Second Language Learning; Syntax; Uncommonly Taught Languages; Verbs
IDENTIFIERS	National Defense Education Act Title VI; NDEA Title VI

ABSTRACT

This introduction to Akan is designed to provide the basic structures and vocabulary that a non-native speaker would need to use Akan. The text is based on the Asante dialect of Akan, and is divided into twenty units. Each unit consists of a conversation given in English and Asante, drills for the classroom or individual practice, grammar notes, and a list of the vocabulary introduced in the unit. The conversations are of graded difficulty. A sketch of the Akan alphabet and pronunciation precedes the text. The appendices consist of: (1) a discussion of the Akan verb in primary intonation, (2) a discussion of the Akan verb in secondary intonation, and (3) notes on conjunctions. An English-Akan vocabulary completes the volume. (CLK)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

Title VI, Sec. 602, NDEA
Contract NO. OEC-0-72-2384
Bureau No. 2-2060

FL

ED119520

AN INTRODUCTION TO AKAN

NORTHWESTERN UNIVERSITY
QUAECUMQUE · SUNT · VERA
1851

By

Jack Berry

and

Agnes Akosua Aidoo

2

Evanston, Illinois

1975

FL007523

U S DEPARTMENT OF HEALTH
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

The work herein was performed pursuant to a contract with the U.S. Department of Health, Education and Welfare, Office of Education, under the provisions of the Title VI, Section 602, NDEA.

An Introduction to Akan

by

JACK BERRY

and

AGNES AKOSUA AIDOO

Northwestern University
Evanston, Illinois 1975

PREFACE

An Introduction to Akan was prepared and produced with the support of the U. S. Office of Education, Department of Health, Education and Welfare, and under the National Defense Act, Title VI, Section 602.

The course is based on classroom experience with students at the Universities of London and Ghana and more recently, at Northwestern University, as well as with U. S. Peace Corps Volunteers serving or intending to serve in Ghana. In its present form, it is designed primarily to provide basic structures and vocabulary for situations in which a non-native speaker might need to use Akan.

The text, for the most part, was prepared jointly by the two authors. In this task, they were greatly assisted by earlier publications to which reference is made in the bibliography at the end of this work. Of the unpublished work made available to the authors, special mention should be made of an Introductory Course in Fante, kindly loaned in manuscript form by Professor William E. Welmers.

At an early stage of preparation, Dr. Florence Dolphyne of the Department of Linguistics of the University of Ghana, acted as a consultant to the project and provided advice and much useful data.

I should like also to take this opportunity to thank my friend and colleague, Professor J. H. Nketia of the University of Ghana who first tried to teach me Akan nearly thirty years ago. I am grateful for his help then and over the ensuing years. Much of the Asante data presented in this volume I owe to Professor Nketia and my analysis is along lines first suggested by him.

The tapes which accompany the text were, for the most part recorded by Miss Aidoo and Dr. Kofi Owusu-Mensah. Mr. Joseph Adjaye, as well as making many useful suggestions for improving the text, also made tapes for use as students' exercises. All the tapes were prepared in the Language Laboratory of Northwestern University under the supervision of Mr. Barry Wallis.

Finally, our best thanks are due to Mrs. Patricia Barnes and Mrs. Vera Dowd who typed a difficult manuscript and helped in many ways at all stages of the work.

J.B.

INTRODUCTION

The Akan language comprises a number of dialects of which three are in general written use in Ghana at the present time: Fante, Asante and Akuapem (Twi). The first two are undoubtedly the most widely spoken of all Akan dialects but Akuapem, despite its fewer speakers, is still important as the dialect originally chosen to be the basis of the written language and as the dialect best described in the major reference works.

In large degree the three dialects are inter-intelligible but the beginner in Akan will do better if he restricts himself as far as possible to models from a single dialect. The present course is based on materials from the speech of one of the authors, Miss Aidoo, who speaks Akan natively in the dialect of Kumase (Kwaabere). Mr. Owusu-Mensah who is heard in some conversations with her is of the same social and regional background as Miss Aidoo so that all the texts provided for the student may be considered linguistically homogeneous.

The texts provided are all in the Asante dialect and are transcribed accordingly. Some attempt is made throughout the course however, to relate individual vocabulary items to their corresponding written forms in Akuapem. In the vocabularies which are a part of each unit, the dictionary (that is the Akuapem) form of each word is given in parentheses after the Asante when there is a written difference. In deciding the claims of competing spellings in both dialects we have for the most part, followed the *Twi Spelling Book*[1]. So far as we are aware, our only departures from standard usage as defined therein have been in the matter of loanwords from English (where we follow English spelling in all cases) and in the spelling of the Past Tense of the verb.

The course as a whole consists of three main parts. A first part introduces the learner to the more important structures and the basic vocabulary of the Akan language by way of a series of conversations of graded difficulty. The Akan text, a fairly free English translation with a more literal translation in parentheses when needed, together with brief notes on the less obvious or more important points of grammar and meaning, are given for each conversation. The second part of the course provides additional materials for practice in either classroom drills or private study with the tape recorder. A conversation with its accompanying drills can be thought of as a unit's work and there are twenty such units in the course. Not all units are of equal length. Some units - the first, for example - are longer than average and will be found to require correspondingly more of the student's time. A balance is maintained however by having shorter units at various stages of the course to allow time for revising earlier lessons should this be thought to be necessary or desirable.

---

[1] *Twi Nsem Nkorɛnkorɛ Kyerɛwbea*. *Twi Spelling Book*. Scottish Mission Book Depot. Accra. n. d.

A third part of the course consists of detailed references (by paragraph) to the standard works on Akan by J. G. Christaller[1] and so provides a source of extra materials for use at the teacher's discretion as well as more detailed descriptions of specific features of vocabulary and structure than are possible or appropriate in the present manual.

J.B.

---

[1] J. G. Christaller. Dictionary of the Asante and Fante Language called Tshi (Twi). 2nd edition, revised and enlarged. Basel 1933.

__________ A Grammar of the Asante and Fante Language called Tshi (Chwee, Twi). Basel 1875. Republished Gregg Press, Inc. Ridgewood, N. J. 1964

ALPHABET AND PRONUNCIATION

ALPHABET AND PRONUNCIATION

The transcription system used throughout this manual is the standard orthography modified where necessary by the addition of a number of diacritical marks described in the relevant paragraphs below.

The standard orthography of Akan as described and exemplified in the *Twi Spelling Book* uses an alphabet derived from roman with many letters pronounced almost as in English. (If the student uses the English equivalent of some of the Akan sounds given below, the difference will be so slight that he will not fail to be understood.)

1. Consonants

The roman letters *c*, *j*, *l*, *q*, *v*, *x* and *z* are not used in Akan, although some people may write them in some words, mostly borrowings from English and personal names: for example, car doctor teacher cedi *or* káà dɔ́kòta tíkyà sídì; lorry, cable or nɔ́rè, kéebùr; driver or drɔ́bà ; taxi or takisîì.

The Akan orthography combines *k*, *g*, *h* and *n* with *-y* as digraphs having the near English values given below:

ky as in Akan *akyakya*, hunchback, is pronounced
like English *ch* in *chat*

gy as in Akan *gyá*, to accompany, is pronounced
like English *j* in *Jack*

hy as in Akan *hyɛ́*, to wear, is pronounced
like English *sh* in *shed*

ny as in Akan *nya*, to get, is pronounced
like English *ni* in *onion*

The English digraph ng is used in Akan to represent the sound it has in English sing, ring, fling, etc. (not in English finger, hunger, etc.) An example of this digraph occurs in the word ngo 'oil'. This sound, however, is also written n in many Akan words for good reasons which will become apparent in later lessons in the course.

Written n then, has two values in Akan: in Akan nam, to walk, it is pronounced like English n in nag[1]: in Akan nkɔ́, don't go, it is pronounced like English ng in sing but is syllabic (see p.8 below)

There are also four digraphs with -w which represent sounds that have no near equivalents in English. They are:

tw as in Akan twa, to cut.
dw as in Akan dwá, to carve.
hw as in Akan hwɛ́, to look.
nw as in Akan nwéne, to weave

and

nw as in Akan Anwonɔ, country to the east of the Volta (=Anlɔ).

tw, dw and hw are labio-palatals. They are pronounced like ky, gy and hy but with the lips rounded. Because written n has two values in the present Akan orthography, nw also has two values: both are labio-palatal sounds; nw in nwene is ny but with the lips rounded; nw in Anwona is pronounced like ng but with the lips rounded.

---

[1] In the Asante dialect -n in final position is pronounced as a close nasal vowel: tan, ugly, is pronounced like taẽ; tɔn, to sell, like tɔɔ̃.

A fifth digraph with -w is sometimes written in Akan: yw as in Akan ywɔ, to make, do, is pronounced like y in English yes but with the lips rounded. Most commonly, however, this sound is written with either the letter y or w or, sometimes, as in the Twi dictionary, with w̌.

The remaining consonants of the Akan alphabet should offer the learner no trouble and they are best identified by reference to the nearest English sounds to which they can be considered equivalent.
They are:

b, as in Akan ba, to come, is pronounced like
English b in bad

d, as in Akan dá, to lie down, is pronounced like
English d in day

f, as in Akan fa, to take, is pronounced like
English f in far

g, as in Akan górɔ, to play, is pronounced like
English g in go

h, as in Akan há, to annoy, is pronounced like
English h in hat

k, as in Akan ká, to bite, is pronounced like
English k in kind or c in cot

m, as in Akan mã́, to give, is pronounced like
English m in man

p, as in Akan pá, to take off, is pronounced like

English p in pad

r, as in Akan waré, to marry, is pronounced like (British)

English r in red

s, as in Akan sá, to dance, is pronounced like

English s in sat

t, as in Akan tá, to dab, is pronounced like

English t in tap

w, as in Akan waré, to marry, is pronounced like

English w in war

y, as in Akan yaré, to be sick, is pronounced like

English y in yard

In the Asante dialect intervocalic -r- is frequently elided in non-final syllables:

aware, marriage, is so pronounced

but

awaresɛ́m, matrimonial matter, is pronounced awaasɛ́m

When -r- is elided the opener of the two surrounding vowels is retained and lengthened:

awaasɛ́m but bɔɔdéɛ, plantain < borɔdéɛ

Syllabic consonants

Some sounds in Akan function as consonants but in certain contexts may be syllabic. m and n may be syllabic when they occur before another consonant including a nasal consonant, as in mpá, bed, nná, days, nkɔ́, don't go!

r is frequently syllabic when it occurs between a consonant and a vowel as in mabrɛ́, I'm tired.

Vowels

Akan has ten oral vowels but these are written using only seven letters. **There are also seven nasal vowels. Nasality of vowels** is not indicated nowadays in ordinary writing but the present course follows traditional practices (e.g. Twi Dictionary) in writing all nasal vowels with a tilde as in, for example, nsã́, strong drink. All vowels occur both short and long Length of vowel is shown in the standard orthography by doubling the letter as in, for example, ɔbáa, woman.*

Of the seven letters used to represent the ten vowel sounds of Akan at present two are non-roman:

ɛ, as in Akan pɛ, to love, is pronounced like
English e in pet

ɔ, as in Akan bɔ́, to brɛak, is pronounced like
(British) English o in bottle

---

* But see note on vowel length in Asante below.

Of the roman letters,

i, as in Akan si, to stand, is pronounced (roughly) like
English ea in sea

and

u, as in Akan, dú, to reach, is pronounced (roughly) like
English o in do

e, a and o have each two values not distinguished in standard orthography. For present purposes, the second of each pair of values will be indicated by a subscript dot viz. e and ẹ, a and ạ, o and ọ. The remaining vowels, then, are:

e, as in Akan de, to take, pronounced like
English i in Dick

ẹ, as in Akan etiri, head, pronounced (roughly) like
English ay in say

o, as in Akan mo, you (pl.), pronounced like
English u in put

ọ, as in Akan mo, well done, pronounced (roughly) like
English oa in moat

a, as in Akan ba, to come, pronounced like
English a in bath

ạ, as in Akan agya, father, pronounced like
English a in man

'Compound' Vowels (Gr. 7)

Sequences of two vowels are common in Akan: they are, for the most part, disyllabic. In the following examples each vowel has its own tone and the word as a whole patterns like other words of unambiguously disyllabic structure: *tié*, to listen; *kyeá*, to bend; *miã́*, to press; *bué* to open; *buá*, to answer; *boá*, to lie; *kaé*, to remember.

A very few words are written with a sequence of vowels which begins with 'a very short *ĭ* or *ŭ*' (marked with a breve in both Grammar and Dictionary): *sŭa*, to be small. These words are monosyllabic: the *ĭ* and *ŭ* indicate palatalization and labiopalatalization of the preceding consonant rather than a vowel sound as such.

Vowel Length in Asante

It should be noted that a long vowel is not always represented in the standard orthography. In the Asante dialects some words end in vowels that can be either long or short according to the sentence position and grammatical structure involved. The words for 'tooth', 'ear' and 'body' are written *ɛsẽ́*, *asṍ* and *ɛhṍ* in the standard reference works but in Asante the final vowels of these words are always long (*ɛsẽ́e*, *asṍo*, *ɛhṍo*) except when the word occurs in a possessive construction or is qualified by certain adjectives. Another sort of word - adjectives like *hũu* 'terrible' *fĩi*, 'dirty' and *bɔnẽ́e*, 'bad' - are written with short final vowels though these vowels are pronounced long in Asante except when the adjective is used predicatively. (Both sorts of words may have short final vowels however when another vowel follows immediately.)

Some words in Asante only end in long vowels in certain special constructions, for example, the possessive; elsewhere the final vowel is short.

mmienṹ 'two' but *ne mmíènṹu* 'both of them'

adáká 'box' but *n'adákàá* 'his box.'

Finally, vowels in a few words (the personal pronouns and the verb *se* to say, for example) are often lengthened for emphasis: In none of these cases is the vowel doubled in writing.

Vowel Harmony

This phenomenon may be stated briefly as a change in the quality of the vowels written *e*, *ɛ*, *a*, *ɔ*, and *o* when followed by one of the four syllables *gya*, *nya*, *twa*, *dwa* or by a syllable containing any one or any combination of the vowels *i*, *ẹ*, *ọ*, *ụ*:so that,

e ⟶ i o ⟶ u

ɛ ⟶ ẹ ɔ ⟶ ọ

a ⟶ ạ/ɛ*

as in, for example, *Kɔ́*, Go!; *Kɔ Mampɔn*! Go to Mampong; but *Kọ Kumáse*! Go to Kumase.

These changes in vowel quality are reflected inconsistently in the present spelling. Furthermore, practice differs between dialects. For a rather complete statement of the rules governing the representation of Vowel Harmony in current orthographic practice - the reader is referred to the *Twi Spelling Book*: the rules therein prescribed for written Asante are generally followed in this manual.

---

* a ⟶ ɛ at word junctions: *twa gya* 'cut firewood' is pronounced *twɛ gya*.

The following examples are given for practice. The actual pronunciation of the words is indicated in solidi after the normal written form.

ɔde	he takes it	ɔdí	/ọdí/	he eats it
ɔfe	he vomits	ɔfi	/ọfí/	he leaves
ɔsé	he says	osé	/ọsẹ́/	public rejoicing
ɔsɛ́	he resembles	kubé	/kubẹ́/	coconut palm
ahwéɛ	type of fishing	ahwie	/ạhwíẹ/	yam festival
		kramo	/krạmọ/	Muslim
ɔtó	it lays eggs	ɔtú	/ọtú/	it flies
ɔtɔ́	he buys it			
ɛgó	it is soft	ago	/ạgọ/	velvet
		donno	/dọnnọ/	hour-glass drum
		kookôo	/kọọkộọ/	cocoa
mó	you (pl.)	mó	/mọ́/	well done!
mṍ	to wear			
ɛtóɔ	buttocks	otúo	/ọtúọ/	gun
tṍ	to grill			
ɛwóɔ	honey	owúo	/ọwúọ/	death

ɔfa sékán.	he takes a knife.	ɔfa siká	/ɔfɛ siká/	he takes money
ɔde sékán kɔ̀ɔeɛ.	he took a knife with him.	ɔde siká kɔ̀ɔeɛ	/ɔdi siká../	he took money with him.
ɔwɔ sékán.	he has a knife.	ɔwɔ siká	/ɔwọ siká/	he has money.
ɔpoo sékán no.	he refused the knife.	ɔpoo siká no	/ɔpuu siká no/	he refused the money.
me sékán	my knife	me síká	/mi síká/	my money
wo sékán	your knife	wo síká	/wu síká/	your money
ne sékán	his knife	ne síká	/ni síká/	his money
yɛn sékán/yɛ sékán	our knife	yɛn síká	/yẹ síká/	our money
mo sékán	your knife	mo síká	/mu síká/	your money
wɔn sékán	their knife	wɔn síká	/wọn síká/	their money
siká no	the money that money	siká yi	/sikɛ́ yi/	this money
adéɛ no	that thing	adéɛ yi	/adéẹ yi/	this thing
ɛboɔ no	that price	ɛbóɔ yi	/ɛboọ yi/	this price
ɛdán	house	dán mu	/déɛm/	indoors
abán	castle government	aban mu	/abɛ́ɛm/	in government
edwá	market	edwa mu	/dwɛ́m dwọm/	to market
anó	mouth	anó mu	/anúm/	in the mouth

Glottalization:

The tapes contain many examples of utterances ending in glottal closure. Glottalization is a marked feature of Miss Aidoo's and Mr. Owusu-Mensah's speech and in this they would seem to be typical of their generation of Kwaabere speakers. Glottalization is not represented in Akan writing and it is not marked in the texts provided in the present work. There is not as yet sufficient data available on glottalization in any dialect or for the language as a whole to allow for a fully systematic representation to be attempted in this course. Because, however, the learner will undoubtedly hear frequent examples of glottalization in both the recordings accompanying this manual and in the speech of any other native speaker of Akan (of whatever dialect) he may encounter, we give below some notes on this feature in Miss Aidoo's idiolect.

1. / ' / occurs only in pause:

Ɔnní'	He doesn't eat it.
Ɔnní bì'	He doesn't eat any.

2. / ' / is a feature of all negative declarative sentences:

Ɛ́yɛ̀ dɛ	It is sweet.
Ɛnyɛ́ dɛ̀'	It isn't sweet.

but not of negative interrogative sentences

Ɛnyɛ́ dɛ̀?	Isn't it sweet?

3. / ' / is a feature of sentences like

Ɛyɛ abɛ́'.	It's a palm nut.
Ɛyɛ Kwán'.	It's a road.
Ɔyɛ nípa'.	He's a person.

cf:	Mewɔ abɛ́.	I have a palm nut.
	Menìm nnípa.	I know people.

and, especially, of answers to questions like Hwáne a? Who is that? Ɛdéɛne a?, What is that?, where / ' / functions as a predicator.

(Hwáne a?)	Kofí'.	(It is) Kofi.
(Ɛdéɛne a?)	Abɛ́'.	(It is) a palm nut.

(cf: Yɛfrɛ́ nò sɛ́n? What's his name? Kofí. (His name is) Kofi.)

4. / ' / occurs in certain set-phrases, especially, when these have metaphorical meaning.

Mepa wo kyɛ́w'.	Please. (I take off my hat)
Meda wo ase'.	Thank you. (I lie down for you)
Mesrɛ́ kwán'.	I beg leave to go. (I beg road.)

Peculiar, apparently, to the Asante dialect, are pairs of sentences like:

Ɔyɛ akwadaá.	He's a child.
Ɔyɛ akwadaa'.	He is childish.
Ɔyɛ akorá.	He's an old man.
Ɔyɛ akora'	He behaves like an old man.

Ɔyɛ héne.	He is a chief.
Ɔyɛ hẽe'.	He has the qualities of leadership.
Ɔyɛ akoá.	He is a slave.
Ɔyɛ akoa'.	He has a slave mentality.

5. Some words always have glottal finals in pause or in certain constructions in pause. In Miss Aidoo's speech, these words include.

a) the numbers 1 through 3: *baakṍ'*, *mmienú'*, *mmiɛnsã́'*[1]

b) names for parts of the body in the possessive[1]

ne hṍ'	his body
me tí'	my head

c) certain common verbs e.g. *fa'*, take, *twa'*, cut *kɔ́'*, go *dú'*, arrive, reach *tɔ́'*, die *hṹ'*, see (These verbs it should be noted have longer forms in certain constructions: *firɛ*, *twirɛ*, *korɔ*, *duru*, *tɔre*, *hũnu*.)

d) Most words ending in -ɛ, -ɔ, -a, which in the Akuapem dialect end in one of these vowels followed by *-w*[2]

ká', to bite (: Akp. *kaw*.)

sá', to dance (: Akp. *saw*.)

dɔ́', to weed (: Akp. *dɔw*)

---

[1] Cf. however *Vowel Length* p. 10.

[2] Asante speakers do use this type of diphthong in a few words, however: *twerɛ́w* to write, is pronounced *twerɔ́o*: *Yaw*, boy's name, is pronounced *Yaɔ*.

3. Tones

Akan like other West African languages, is a 'tone' language; that is, every syllable of the language - has a significant relative pitch. Pairs of words are sometimes distinguished only by a difference in the pitch of individual syllables or by their overall 'tone patterns'.

Such pairs as dua, tail vs. duá, tree

and

papa, 'fan' vs. papá, father

are not uncommon in Akan.

Tones are not written in conventional spelling but in this manual they are marked throughout according to the following conventions:

1. There are two simple tones: high tone and low tone.
   High tone is marked with an acute accent, low tone, when necessary, with a grave, e.g. brékyà, mason (high-low). Complex tones are sequences of simple tones occurring on a single short vowel. They are marked by the corresponding complex diacritics, for example; low-high me fiě, my home, and dɔ̂sɔ́, to be plentiful, high-low. Certain transcriptional economies are effected by the following additional conventions.

2. The first syllable of a sentence is not marked if it has low tone; te, to understand, ɛpo, sea (low-low); daabí, no, siká, money (low-high). Kwáme pers.n.

3. A syllable is not marked if it has the same tone as an immediately preceding syllable in the same sentence: ɛpo, sea, (low-low) dánta, loin cloth (high-high); mpɛ́sewa, (low-high-high-high).

4. If a syllable is of high tone and the following syllable is marked with a grave accent, the second syllable is then to be read as having low tone.

   brékyà, mason, teácher̀, (high-low)

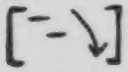
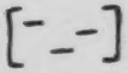
5. If a syllable is of high tone and a following syllable is also marked with an acute accent, the second syllable is then to be read as having high tone too but with intervening downstep thus giving the impression of a high-mid interval.

   sékán, knife; Akúá, pers. n. (fem.)

INTONATION

As well as syllable tone, Akan has sentence tone or intonation. The tone marks set out above do not represent absolute pitches: pitch levels are frequently adjusted for purposes of intonation.

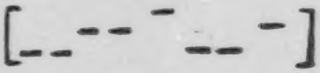
1) In comparison with the simple Indicative sentence in primary Intonation, for example, questions without question words can be said to be in higher register: In the question, especially at the beginning, syllables of both low and high tone have higher pitch than the corresponding syllables of the statement.

 wonim hɔ?  wonim hɔ.

In addition, the final syllable of the question has falling tone: see Notes to Conversation I, below, p. 38, 4(b).

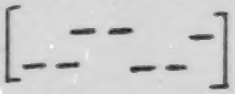
II) Two types of intonation in Akan are encountered fairly early in this course: each has a characteristic end tune. In comparison with those of sentences in 'normal' intonation the final intervals of sentences in Secondary Intonation would appear to be augmented (HM) or diminished (LH): see Appendix II, p. 290.

III) The basic unit of intonation is the tone-group. Within a tone-group, 'downdrift' operates: the general pitch of the tone group as a whole is lowered towards its end, so that a high tone at the end of a long tone group may be lower in pitch than a low tone at the beginning. A sentence may contain more than one tone group: for example, a front-shifted word qualified by an isolating particle often forms a separate tone group, as in 'I won't give Uncle it.'

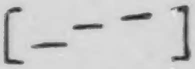
wofa deɛ ↑ mérèmma nó 

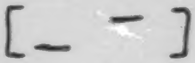
where ↑ marks the break between groups.

cf.

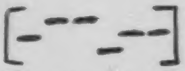
an alternative pronunciation with the sentence as a single tone group .

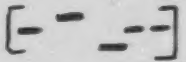
Terms of address are also generally treated as separate tone-groups.

Kofí, ↑ kɔ !  Kofi, go (away)!

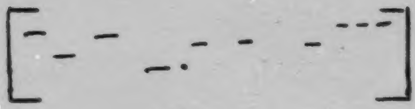
Yaw, Kɔ́ !  Yaw, go (away)!

cf.

Kofi kɔ Kumase  Kofi goes to Kumase

Yaw kɔ Kumase  Yaw goes to Kumase and

Wó pàpá adì mféɛ sɛn ↑ Àkósua? How old is your father, Akosua?



LOSS OF FINAL SYLLABLES IN ASANTE

Some words which end in a final syllable beginning with -*r*-, drop their final vowel if a word beginning with *a*- follows immediately: for example,

firi adi, come out, is pronounced *fir'adi*.

foro abɛ́ no, climb the palm tree, is pronounced *for'abɛ́ no* .

Some words which end in a final syllable beginning with -*r*- or -*n*- drop this syllable at the end of phrases and sentences: for example *fóro* or *fó*, to climb *hṹnu* or *hṹ*, to see, *yére* or *yé*, wife.

A few words drop their final consonant or final syllable when followed by certain pronoun objects; for example, *nim*, to know; *menĩ no*, I know him; *kṹm*, to kill; *ɔbɛ́kũ mè*, he will kill me; *kyére*, to catch; *ɔbɛ́kye wò*, he will catch you.

CONSONANTS

			-y		-w		-yw	
k	ká	to bite	ákyakya	hunchback	kwa	in vain	twa	to cut
g	gáàse	butane	gyá	to accompany			dwá	to carve
	'garé	Tigare god						
h	ɔha	100	hyɛ́	to put on	hṹa	to scrape	hwáne	who
							hwɛ́	to look
n	nã́	and	nyá	to get	nwánwá	wonderful	nwóno	bitter
	ngo	palm oil						
-			ɔyá	abuse	ɔwa	he is tall	ɔw̌é	he chews
					ɔwɔ́	snake	ɔy̌ɔ́	he does
S	ɔsá	war	esɪ́a	bunch	esŭa	it is little		

Vowels

(length)	1.	ɛdá	day	2.	dáa	always
	3.	ɔbá	child	4.	ɔbáa	woman
(tones and length)	5.	atá	male twin	6.	ataá	female twin
	7.	akõntá'	brother-in-law	8.	akṍntàá	arithmetic
(tones)	9.	papá	father	10.	paápàa	to slap, beat
	11.	koraá	calabash	12.	kóraa	entirely
	13.	pápa	good(ness)	14.	papa	fan
	15.	papá	father			
	16.	fúfúo	white	17.	fufúo	"fufu"
	18.	boá	to tell a lie	19.	boa'	to help
	20.	ɛsóno	elephant	21.	ɛsono	it is different
	22.	ɛsono ɛsóno nà ɛsónò ɛsóno.			Not all elephants are alike	
(nasality)	23.	nsá	hand	24.	nsã́	palmwine
	25.	afé'	year	26.	afẽ́e	comb
	27.	sá'	to dance	28.	sã́	to be finished
	29.	sã́n	to turn back			
	30.	pãm	to sew	31.	pám	to clear a farm after burning
	32.	hyɛ́n	to blow the horn	33.	hyɛ́nn	bright
	34.	ɔtɔn nnéɛma	she sells things	35.	ɔtɔ̂nn nnéɛma	she sold things
(glottalization)						
	36.	ká	to remain, be left	37.	ká'	to bite
	38.	tɔ́	to buy	39.	tɔ́'	to die violently
	40.	dɔ́'	to farm	41.	dɔ	to love
	42.	hwé'	to beat	43.	hwee'	nothing
	44.	sá'	to dance	45.	asá	dancing

(-r-)

46.	kórà	co-wife	47.	kura	to hold in the hand
48.	kěrá	to say goodbye			
49.	firá	to wear cloth	50.	fěrá	to mix
51.	furá	to wear cloth			
52.	fěrɛ́	to call	53.	fɛre´	to be shy
54.	sěrɛ́	to plead	55.	seré'	to laugh
56.	dwɛré'	to crush	57.	dwére'	to bind

BIBLIOGRAPHY

Balmer, W.T. and F.C.F. Grant (1929) *A Grammar of the Fante-Akan Language*.

Berry, J. (1960) *English, Twi, Asante, Fante Dictionary*. London: Macmillan & Co., Ltd.

Christaller, J.G. (1875) *A Grammar of the Asante and Fante Language Called Tshi* (*Chwee*, *Twi*). Basel. Republished by Gregg Press, Inc. Ridgewood, New Jersey. 1964.

Christaller, J.G. 1881) *Dictionary of the Asante and Fante Language Called Tshi* (*Twi*). (Second edition published 1933). Basel.

Redden, J.E. and N. Owusu (1963) *Twi Basic Course*. Washington, D.C.

Twi Nsɛm Korɛnkorɛ Kyerewbea. *Twi Spelling Book*. (n.d.) Scottish Mission Book Depot. Accra.

Ward, I.E. (1939) *The Pronunciation of Twi*. Cambridge: Heffer.

Welmers, W.E. (1946) *A Descriptive Grammar of Fanti*. Supplement to Language 22.3

CONVERSATION I

-A-	Mãakyẽ́.	Good morning.
-B-	Yaa nuá.	Good morning.
-A-	Yɛfrɛ́ wò sɛ́n?	What's your name?
-B-	Yɛfrɛ́ mè Jôhn. Na wó nso ɛ̆?	My name is John. What's yours?
-A-	Yɛfrɛ́ mè Abénaa.	Abenaa.
-B-	Saá? Wófìri héne?	Oh. Where are you from?
-A-	Mefiri Kumáse. Wónìm hɔ́?	I am from Kumase. Have you been there?
-B-	Daabí.	No.
-A-	Na wó nso wofìri héne?	And where do you come from?
-B-	Mefiri Chicágò.	Chicago.
-A-	Éì, saá? Chicágò wɔ héne?	Oh, where's Chicago?
-B-	Chicágò wɔ Américà.	It's in America.
-A-	Aâ, ampá àmpá.	Yes, of course.
-B-	Wónìm hɔ́ ànáa?	Have you been there?

-A-	
Daabí. Na séìséì wótè héne?	No. Where are you living now?
-B-	
Mete Legôn. Wó nso wotè héne?	Legon. Where do you live?
-A-	
Mete Adabraká. Wónìm hɔ́?	Adabraka. Do you know that part of Accra?
-B-	
Aáne. Menim hɔ́ yíé.	Oh, yes. I know it very well.
-A-	
Yoo. Ɛ́nnèɛ merekɔ́.	Well, I should be going.
-B-	
Yoo. Mé nso mèrekɔ́.	Me too.
-A-	
Nante yíé óo.	Goodbye then.
-B-	
Yoo. Wó nso nantè yíé.	Goodbye.

DRILL I

A.	Hwáne a?	Who is it?
	Mé a.	It is I.
	(Wó a)	(It is you.)
	Ɔnó a.	It is he.
	Yɛ́ne a.	It is we.
	(Mó a.)	(It is you.)
	Wɔ́nom a.	It is they.
	Kofí a.	It is Kofi.
	Kwamè á.	It is Kwame.
	Yaw á.	It is Yaw.
	Mésé a.	It is my father.
	Mebá a.	It is my child.
	Ne bá no a	It is his child.
	Mé pàpá a.	It is my father.
	Mé màamé a	It is my mother.
	Ɛdéɛne a?	What is it?
	Mé dáne a	It is my house.
	Yɛn síká a	It is our money.
	Ne nwóma a	It is his book.
	Me péncìl á.	It is my pencil.
	Me krátaǎ a	It is my paper.
	Wɔ́nom fiě a.	It is their house.

B.

Yɛfrɛ́ mè sɛ́n?	What is my name?
Yɛfrɛ́ wò Kofí	Your name is Kofi.
Yɛfrɛ́ wò sɛ́n?	What is your name?
Yɛfrɛ́ mè Kwakú.	My name is Kwaku.
Yɛfrɛ́ nò sɛ́n?	What is her name?
Yɛfrɛ́ nò Ámmá	Her name is Amma.
Yɛfrɛ́ yèn sɛ́n?	What are our names?
Yɛfrɛ́ mò Kofí ne Kwàkú.	You are called Kofi and Kwaku.
Yɛfrɛ́ mò sɛ́n?	What are your names?
Yɛfrɛ́ yèn Kwakú ne Ámmá.	We are called Kwaku and Amma.
Yɛfrɛ́ wɔ̀n sɛ́n?	What are their names?
Yɛfrɛ́ wɔ̀n Yaw né Ámmá.	They are called Yaw and Amma.

Mede sɛ́n?	What is my name?
Wódè Kofí.	You are called Kofi.
Wódè sɛ́n?	What is your name?
Mede Yaw.	I am called Yaw.
Ɔde sɛ́n?	What is his name?
Ɔde Kwakú.	He is called Kwaku.
Yɛde sɛ́n?	What are our names?
Módè Kwadwó ne Yàw.	You are called Kwadwo and Yaw.
Módè sɛ́n?	What are your names?
Yɛde Kwasí ne Kwǎmè.	We are called Kwasi and Kwame.
Wɔ́nom dè sɛ́n?	What are their names?
Wɔ́nom dè Afúa ne Àkósua.	They are called Afua and Akosua.

Wo dín dè sɛ́n?	What is your name?
Me dín dè Kwa´mè.	My name is Kwame.
Ne dín dè sɛ́n?	What is her name?
Ne dín dè Adwóa.	Her name is Adwoa.
Yɛn dín dè sɛ́n?	What are our names?
Mo dín dè Kwabená ne Kwàsí.	You are called Kwabena and Kwasi.
Mo dín dè sɛ́n?	What are your names?
Yɛn dín dè Yaw né Kofí.	We are called Yaw and Kofi.
Wɔn dín dè sɛ́n?	What are their names?
Wɔn dín dè Adwóa ne Ámmá.	They are called Adwoa and Amma.
Mefiri héne?	Where do I come from?
Wófìri Kumáse.	You come from Kumase.
Wófìri héne?	Where do you come from?
Mefiri Nkran.	I come from Accra.
Ɔfiri héne?	Where does he come from?
Ɔfiri Mampɔn.	He comes from Mampong.
Yɛfiri héne?	Where do we come from?
Mófìri Tamale.	You come from Tamale.
Mófìri héne?	Where do you come from?
Yɛfiri Aburokyíre.	We come from Europe.
Wɔ´nom fìri héne?	Where do they come from?
Wɔ´nom fìri Américà.	They come from America.

Menim hɔ́?	Do I know there?
Aáne, wonìm hɔ́.	Yes, you know that place.
Wónìm Kumáse?	Do you know Kumase?
Aáne, mènim Kumáse.	Yes I know Kumase.
Ɔnim Nkran?	Does he know Accra?
Aáne, ɔ̀nim Nkran.	Yes he knows Accra.
Yɛnim há?	Do we know this place?
Aáne monìm há.	Yes you know this place.
Mónìm Tamale?	Do you know Tamale?
Aáne yɛ̀nim Tamale.	Yes, we know Tamale.
Wɔ́nom nìm hɔ́?	Do they know that place?
Aáne wɔ̌nom nìm hɔ́.	Yes, they know that place.

Mete héne?	Where do I live?
Wótè há.	You live here.
Ɔte héne?	Where does he live?
Ɔte há.	He lives here.
Ɔte hɔ́?	Does he live there?
Ɔte hɔ́.	He lives there.
Yɛte héne?	Where do we live?
Mótè há.	You live here.
Mótè há?	Do you live here?
Yɛte há.	We live here.
Yɛte há?	Do we live here?
Mótè há.	You live here.
Wɔ́nom tè há?	Do they live here?
Wɔ́nom tè há.	They live here.

Wɔboá Kòfí?	Do they help Kofi?
Aáne, wɔ̀boá no.	Yes, they help him.
Ɔkɔgyá Kòfí?	Does he go with Kofi?
Aáne, ɔ̀kɔgyá nò.	Yes, he goes with him.
Ɔgyaé Kòfí?	Does he stop Kofi?
Aáne, ɔ̀gyaé nò.	Yes, he stops him.
Yɛfrɛ́ Kòfí?	Is Kofi called (to come)?
Aáne, yɛ̀frɛ́ no.	Yes, he is called.
Yɛfrɛ́ nò Kofí?	Is he called Kofi?
Aáne, yɛ̀frɛ́ nò Kofí.	Yes, he is called Kofi.
Kofí fr̀ɛ́ yɛn?	Does Kofi call us (to come)?
Aáne, Kòfí fr̀ɛ́ yɛn.	Yes, Kofi calls us.
Yɛfrɛ́ yèn Kofí ne Ámmá.	We are called Kofi and Amma.

CONVERSATION I

Notes

1. Mãakyẽ́ is a greeting (nkyiá). It is the short form of memã wo akyẽ́, 'I give you goodmorning.' Yaa nuá is one of several possible responses (nnyesoɔ́) to maakyẽ. It is used between age-peers as well as between brothers and sisters (o-nuá, sibling). Just as encounters are opened with greetings so they are closed with leave-taking formulae (nkrá). Towards the end of Conversation I, Speaker A begins to take leave of Speaker B with ɛ́nnɛ̀ɛ merekɔ́, I am going then. All that follows is a routine. Note especially the formula nante yíé, literally, 'walk well' and the different tones of nante in the two utterances. óo is an interjection that is frequently added to salutations, leave-taking formulae, requests, commands and the like. It conveys friendliness and interest as well as sometimes emphasis.

   "Yaa (interj.) is used in replies to salutations with the addition of a word referring to the day of the week on which the saluting person was born (ɔbosom a wo agya de woo wo no, ne da na wɔde gye) or a word peculiar to the member of certain families serving the same fetish: see Gr. 147, 9: also onua or owura may be added" (Dictionary).

   a) The day-names (nnadín) described in unit 6 below have associated forms for use with yaa in greetings. For example, the proper response to a man born on Friday (Kofí) would be Yaa Afí, to one born on Saturday (Kwa´mè) would be Yaa Amẽn.

   b) The second group of words referred to in the above citation are those associated with membership in a ntɔ̃́rɔ (ntɔ́n). Some of the more common of these words are Ɛsɔ́n and Twédɔ̀ for members of the Bosomtwẽ́ ntɔ̃́rɔ, Buru and Kúdɔ̀ntɔ (Kúrɔ̀ntɔ) for members of the *Bosommúru ntṍrɔ*; *Anyáàdo*, *Abéraw*, *Ɔpéàw*, *Amũ* and *Ákù* (*Ókù*) for members of the *Bosomprà ntṍrɔ*. *Anyáàdo* is also used in responses to drummers (*akyerɛmá̃*) and members of a chief's household (*gyaasefóɔ*); *Abéraw* is or was also used in responses to executioners (*abráfóɔ*). It is customary to greet members of a royal family with *Yaa Ahénewa*.

c) To *nuá* and *owúrà* in the third group of words mentioned above could be added, for now, *Agyá* (father, older man) and *Ɛná* (mother, older woman), as well as *awuraá* (mistress). On all the above see Gr. 147.

d) To elicit the responses due a person, ask *Wógyè dabɛ́n?* (Answer. *megye Anyáàdo*, *Twédɔ̀*..)

2. *Yɛfrɛ́ wò sɛ́n? Wófìri héne*? *Yɛfrɛ́* is 1st pers. pl. Present affirmative tense, *wófìri* is 2 pers. sing. Continuative affirmative tense (Gr. 95, 102, 166, 167). Both tenses are formed by adding the prefixed form of the personal pronouns to the simple root of the verb. The difference between the two tenses is marked by tone. Although *yɛ*- is best described as above, that is as the 1st pers. pl. pronoun prefix, it will have been noticed that it has already been translated sometimes by the English 'they'. The 1st pers. pl. of the Akan verb, in fact, often translates an English passive or impersonal usage: *yɛfrɛ́ nò Kofí* 'He is called Kofi' *or* 'They (people) call him Kofi'.

Verbs that express a state or condition, rather than an action, usually occur in the Continuative tense. This tense is regularly characterized by low tone in the verb itself and low tone on all prefixed personal pronouns except the 2nd person pronouns (see note 3, below):.

mefiri, ɔfiri, yɛfiri, wɔfiri, ɛfiri
wófìri, mófìri, wɔ´nom fìri.

Examples of verbs which occur in the Continuative (but not in the Present) tense are

de, to have the name of, be called.
fi(ri), to be from.
nim, to know.
te, to live in a place.
wɔ, to be in a place; to have.

Most verbs that express actions rather than states or conditions do not occur in the Continuative but in the Present tense. The Present tense is marked by high tone on the monosyllabic and by low-high tone on the disyllabic verb. The prefixed pronouns have the same tones as in the Continuative tense.

mekɔ́, ɔkɔ́, yɛkɔ́, wɔkɔ́, ɛkɔ́
wókɔ, mókɔ.
wɔ´nom kɔ.
medidí, ɔdidí, yɛdidí, wɔdidí, ɛdidí,
wódìdí, módìdí,
wɔ´nom dìdí.

Not all verbs have a Continuative form but there are some verbs that are used only in that form. Some verbs, not many, have both a Continuative and a Present tense. An example is hyɛ, to wear, have on.

Continuative	ɔhyɛ kyɛ́	He is wearing a hat, (he has a hat on now).
Present	ɔhyɛ́ kyɛ́	He wears a hat. (e.g. on Sundays, when it is hot, sometimes).

Further examples of verbs in these two tenses with different subjects and objects are given in the drills accompanying Conversation IV. Note especially the verb tɔn, to sell, which occurs in both the Continuative and Present tenses with the meanings, respectively, of " - have/has for sale (now)" and "do/does sell (on occasions)".

3. Personal Pronouns (Gr. 53).

Table 1 shows the independent and prefixed forms of the personal pronouns: Drill 1 gives examples of their use in simple sentences. Each of the different forms receives more detailed attention later in the course. For now the following brief observations should suffice.

a) There is no distinction between masculine and feminine gender in Akan pronouns: ɔnó, ɔ-, no, ne translate 'he/she: him/her: his/her'.

There is a distinction between 3rd person animate and 3rd person inanimate in the independent and prefixed forms: ɔnó, ɔ- is 'he/she': ɛnó, ɛ- is 'it/they'.

b) There is no singular/plural distinction in the 3rd person inanimate. *ɛno* is 'it/they'; *ne* is 'its/their'. There is, however, a singular-plural distinction in the 2nd person in all forms.

c) The tones of the independent pronouns are as shown. In the prefixed forms, the 2nd person pronouns always have high tone but the tones of other pronouns vary, depending among other things on the tense of the following verb. The tones of all pronouns in their object and possessive forms depends on context. Rules are given in appropriate places elsewhere in the course. The student should note for now, however, the different tones of the object pronoun *no* occurring after different verbs in Drill 1.

wɔboá nò	they help him.
yɛfrɛ́ no	they call him.

and in different sentence positions.

yɛfrɛ́ no	they call him.
yɛfrɛ́ nò Kofí.	they call him Kofi.

Drill I also gives examples of the tone changes involved in both noun and pronoun in this possessive construction.

ɔ-sé father *ɔ-bá*, child

mésé my father but *me bá*, my child,

d) The animate 3rd person singular object pronoun is no (him/her). no is also used as an inanimate object pronoun (it/them) if an adverb or adverbial phrase is required to follow in the sentence. In other cases, an inanimate 3rd person object is not expressed:

mebɔɔeɛ. I broke it.

mebɔɔ no nnórá. I broke it yesterday.

mebɔɔ no. I struck him/her.

e) The pronouns are subject to vowel harmony. In the written form of the Akuapem dialect this is reflected in the spelling so that mekɔ́, ɔkɔ́.. I go, he goes, but midí, odí.. I eat, he eats. The present manual follows Asante practice in this matter and writes me-, ɔ-.. in both cases.

mekɔ́, ɔkɔ́, medí, ɔdí.

f) After possessive pronouns the ɔ- and ɛ- prefixes of following nouns are dropped:

ɛdáne, house but mé dáne a, it is my house.

ɔ-bá, child but me bá a, it is my child.

The a- and n- prefixes of following nouns are always retained but before an a- prefix the vowel e of me and ne is elided.

adwúma, work, but m'ádwúma, n'ádwúma my work, his work.

The same is true of the e of me- and yɛ- as pronoun prefixes in the Perfect and Consecutive tenses. m'abá, y'abá I, we have come.

Yɛn 1st pers. pl. possessive pronoun is pronounced yɛ(ye) in Asante: e.g. yɛn síká 'our money' is pronounced ye síká.

4. wónìm hɔ́ ànáa?

   a) ɛ-hɔ́, 'there' and ɛ-há, 'here' are locative pronouns: they occur in the same sentence positions as nouns of place such as Kumáse, Legôn. Like them, the pronouns may serve as subjects and objects of sentences.

   b) Any statement may be converted into a yes-no question by adding anáa at the end. Another way of converting a statement into a yes-no question without adding an interrogator is by question intonation (see Introduction p. 14). Basically the question is signalled by changing the final tone of the statement to a fall as in the example of wónìm hɔ́? Cf. the tune of the statement wónìm hɔ́ (¯₋-) and that of the question wónìm hɔ́? (¯-↘) Gr. 153,4.

5. Mete Legôn. English prepositions are often translated in Akan by one or other of eight locative nouns, sometimes called postpositions because they follow the noun to which they refer. (see Unit 8 and Gr. 118-122) For example emú, inside: yɛte dán yi mu, we live in this house. Proper names of countries and towns as well as some other nouns of place like school, do not require these postpositions (Gr. 124). Hence mete Legôn, I live in or at Legon.

6. The coordinating particles né and na (Grammar 139, 40) are both normally translated by English 'and'. Né is sometimes translated by English 'with' as in me né nó bɛkɔ 'I shall go with him'. Na often begins an interrogative sentence and is then perhaps best not translated: na sêisêi wótè hené? Where are you living now?

   The main difference between the two particles is that ne coordinates nouns, pronouns, adjectives and adverbs, whereas na coordinates clauses and sentences: *Né* usually has high tone: it is one of a few words in Asante, however, which have an alternative pronunciation with high-falling tone. e.g. *Kofí ne Ámma* or *Kofí nè Ámmá* for 'Kofi and Amma'. Other words in this group are the particles *ná*(*nâ*) 'after that, then' and *sɛ́*(*sɛ̂*) 'that', for example, (see Appendix III pp.308ff) and the verb *sé*(*sê*) 'to say'.

TABLE 1 Personal Pronouns

	Number	Person	Independent	Object	Possessive	Prefixed
ANIMATE	SINGULAR	1	mé	me	me, m'	me-(mi-)
		2	wó	wo	wo	wó-(wu-)
		3	ɔnó	no	ne, n'	ɔ-(o-)
	PLURAL	1	yɛ́ne	yɛn	yɛn (yɛ-)	yɛ-(ye-)
		2	mó	mo	mo	mó-(mu-)
		3	wɔ́n (wɔ´nom)	wɔn (wɔ´nom)	wɔn (wɔ´nom)	wɔ-(wo-) (wɔ´nom)
Inanimate	Singular and Plural	3	ɛnó	(no)	ne, n'	ɛ-(e-)

VOCABULARY I

Nouns

1. ɔ-bá, pl. m-má, child

   ɛ-dáne (ɔ-dán), pl. adáne, house, room

   e-dín, name

   e-fíe (o-fí), home

   krátàá sheet of paper; letter

   mãamé, mother

   o-nũá, pl. anuánom, brother, sister

   papá, father

   pencil, (pɛ́nsère, pénsère)

   ɔ-sé, father

   siká, money; gold

   nwóma (n-hṍmã), book; leather, skin

2. Names of Places

   Aburokyíre (Aburokyíri): whitemen's country; Europe

   Adabraká: a quarter of Accra

   America, (Amɛréka̍)

   Chicago (Kyikágò)

   Nkran: Accra, the capital city of Ghana

   Kumáse: Kumasi (Coomassie), the chief city of Ashanti

   Legɔ̃́̀n (Legɔ̃n): a suburb of Accra: site of the University of Ghana

   Mampɔn: a town in Ashanti

   Tamale: an important town in Northern Ghana

3. Names of people (Gr. 41, 4)

Boys' names	Girls' names
Kofí	Abẽ́naa
Kwa´mè (Kwaámè)	Adwóa
Kwabenã́	Afúa (Afía)
Kwadwó	Akósua
Kwakú	Ámmá
Kwasí	
Yaw	

Pronouns (Gr. 60)

ɛ-déɛnɛ (ɛ-dɛ́n)	interr. pr.	what, what thing?
ɛ-há	loc. pr.	here, this place.
ɛ-héne (ɛ-hẽ́)	interr. pr.	where, what place?
ɛ-hɔ́	loc. pr.	there, that place.
ɛ-hwáne (ɛ-héna)	interr. pr.	who, whom, whose?
saá (sa)	demon. pr.	so, thus.
sɛ́n (=dɛ́n, ahê)	interr. pr.	what, how, how much?

Verbs

boá, to help

de, to be called.

firi (fi), to come from

frɛ́, to call

gyá, to go with, accompany

gyaé, to stop

kɔ́, to go

nanté (nantéw), to walk

nim (nĩ), to know

te, to understand: to live in a place.

wɔ, to have: to be in a place

Interjections

á (emph. part.),	it is, they are (Gr. 75,2; 144)
ɛ̌ (emph. part.)	used in questions without a verb how about? what about? (Gr. 144; Dictionary)
daabí (dabí)	No! (Gr. 146)
mãakyẽ́ (memã wo akyẽ́)	Good morning!
ampá	Indeed, truly, really!
aáne (=Akp. yíw)	Yes!
yaa	Used in replies to salutations (Gr. 147)
Yoo	All right.

Conjunctions

anáa	or (Gr. 139, 142, 153)
na	and (Gr. 140)
né	and (Gr. 139)
ɛ́nnèɛ (ɛn'de, ɛno de)	Therefore, in that case (Gr. 140)

Adverbs

sêisêi (sesée yi, sesɛ́ɛ)	just now, as yet, still
ńso	also, too, besides
yíé (yiye)	well

CONVERSATION II

-A-	
Mîke, mãakyẽ́.	Good morning, Mike.
-B-	
Yaa 'nuá.	Good morning.
-A-	
Wó apɔ́ mu tè sɛ́n?	How are you?
-B-	
Bɔkɔɔ. Na wó nso ɛ̆?	Fine. How are you?
-A-	
Áá. Me hṍ yɛ́. Ɛnnɛ́ wobɛsũ̂a déɛn?	All right. What do you want to learn today.
-B-	
Mɛ́sṹa adèkán. Menim baakṍ ne mmìenṹ pɛ́.	I'd like to do counting. I only know "baako" and "mmienu".
-A-	
Yoo. Mɛ́kyérɛ wò né nyìnáa. Kã́.	I'll teach you everything. Repeat after me.
baakṍ	One
mmienú	Two
mmiɛnsã́	Three
ɛnán (nnán)	Four
enúm (nnúm)	Five
nsĩá	Six
nsón	Seven
nwɔtwé	Eight
nkrón	Nine
edú	Ten
-A-	
Mó. Kã no bío.	Good. Say them again.
-B-	
	(REPEATS COUNTING)

-A-	Hwɛ́. Mewɔ péncìl baakṍ. Wówɔ̀ péncìl sɛ́n?	Look. I've got one pencil. How many have you got?
-B-	Mewɔ pɛ́ncìl mmiɛnsã́.	I've got three pencils.
-A-	Na wówɔ̀ nwóma sɛn?	How many books have you got?
-B-	Mewɔ nwóma nnán.	I have four books.
-A-	Hḿḿ. Wówɔ̀ câr wɔ Ghánà?	Oh. Do you have a car in Ghana?
-B-	Éì, daabí.	No.
-A-	Wówɔ̀ cár̀ sɛ́n wɔ̀ Américà?	How many cars do you have in America?
-B-	Mewɔ baakṍ.	One.
-A-	Baakṍ pɛ? Wóbòá.	Only one? You are not telling the truth.
-B-	Ampá.	It's true.
-A-	Wówɔ̀ siká bèbree?	Have you a lot of money?
-B-	Daabí. Séìséì mewɔ cédì nnum ne m̀pɛ́sewa nkrón.	No. Right now I only have ₵5.09.

-A-	
Ɛyɛ́. Mé dèɛ mewɔ cédì baakɔ́ ne mpɛ́sewa nwɔ̀twé pɛ́.	That's all right. I only have ₵1.08.
-B-	
Hḿm̀. Ɛyɛ́. Kàkrá, kàkrá.	That's all right. Little by little.
-A-	
Yoo, Mí̀ke. Mɛ́hũ wò Yáwóada.	All right, Mike. I'll see you on Thursday.
-B-	
Yoo. Nante yíé.	All right. Goodbye.

DRILL 2

A.	Mewɔ péncìl.	I have a pencil.
	Wówɔ̀ péncìl.	You have a pencil.
	Ɔwɔ péncìl.	He has a pencil.
	Yɛwɔ péncìl.	We have a pencil.
	Mówɔ̀ péncìl.	You have a pencil.
	Wɔ´nom wɔ̀ péncìl.	They have a pencil.
	Mewɔ péncìl?	Have I a pencil?
	Wówɔ̀ péncìl?	Have you a pencil?
	Ɔwɔ péncìl?	Has he a pencil?
	Yɛwɔ péncìl?	Have we a pencil?
	Mówɔ̀ péncìl?	Have you a pencil?
	Wɔ´nom wɔ̀ péncìl?	Have they a pencil?
	Wówɔ̀ siká?	Have you money?
	Mewɔ sika.	I have money.
	Wówɔ̀ cédì?	Have you a cedi?
	Mewɔ cédì.	I have a cedi.
	Wówɔ̀ pɛ́sewa?	Have you a pesewa?
	Mewɔ pɛ́sewa.	I have a pesewa.
	Wówɔ̀ siká sɛn?	How much money have you?
	Mewɔ cédì baakṍ.	I have one cedi.
	Mewɔ cédì mmienú.	I have two cedis.
	Mewɔ cédì mmiɛnsá̃.	I have three cedis.
	Wówɔ̀ péncìl sɛ́n?	How many pencils have you?
	Mewɔ baakṍ.	I have one.
	Mewɔ mmienú.	I have two.
	Mewɔ mmiɛnsá̃.	I have three.

B.	Mesũá adéɛ.	I am a student/I study.
	Wósũ̀á adéɛ.	You are a student/You study.
	Ɔsũá adéɛ.	He is a student/He studies.
	Yɛsṹa adéɛ.	We are students/We study.
	Mósũ̀á adéɛ.	You are students/You study.
	Wɔ´nom sũ̀á adéɛ.	They are students/They study.
	Mɛ́sṹa adéɛ.	I'm going to learn something/I'm going to study.
	Wóbɛsṹa adéɛ.	You're going to learn something/ You're going to study.
	Ɔbɛ́sṹa adéɛ.	He's going to be a student/He's going to study.
	Yɛbɛ́sṹa adéɛ.	We're going to be students/ We're going to study.
	Móbɛsṹa adéɛ.	You're going to be students/You're going to study.
	Wɔ´nom bɛsṹa adéɛ.	They're going to be students/ They're going to study.
	Mekyerɛ́ adéɛ.	I'm a teacher.
	Wókyèrɛ́ adéɛ.	You are a teacher.
	Ɔkyerɛ́ adéɛ.	He is a teacher.
	Yɛkyerɛ́ adéɛ.	We are teachers.
	Mókyèrɛ́ adéɛ.	You are teachers.
	Wɔ´nom kyèrɛ́ adéɛ.	They are teachers.
	Mɛ́kyérɛ adéɛ.	I'll be a teacher/I'll teach.
	Wóbɛkyérɛ adéɛ.	You'll be a teacher/You'll teach.
	Ɔbɛ́kyérɛ adéɛ.	He'll be a teacher/He'll teach.
	Yɛbɛ́kyérɛ adéɛ.	We'll be teachers/We'll teach.

C.	Móbɛkyérɛ adéɛ.	You'll be teachers/You'll teach.
	Wɔ´nom bɛkyérɛ adéɛ.	They'll be teachers/They'll teach.
	Mɛ́kyérɛ wò.	I'll teach you.
	Ɔbɛ́kyérɛ wò.	He'll teach you.
	Yɛbɛ́kyérɛ wò.	We'll teach you.
	Wɔ´nom bɛkyérɛ wò.	They'll teach you.

D.	Wó núanom yɛ sɛ́n?	How many brothers (and/or sisters) have you?
	Mé núanom yɛ mmìenú.	I have two brothers.
	Mé núanom yɛ mmìɛnsã́.	I have three brothers.
	Mé núanom yɛ ǹnán.	I have four brothers.
	Mé núanom yɛ ǹnúm.	I have five brothers.
	Mé núanom yɛ ǹsĩá.	I have six brothers.
	Mé núanom yɛ ǹsón.	I have seven brothers.
	Mé núanom yɛ ǹwɔtwé.	I have eight brothers.
	Mé núanom yɛ ǹkrón.	I have nine brothers.
	Mé núanom yɛ dú.	I have ten brothers.

CONVERSATION II

Notes

1. Wó apɔ́ mu tè sɛ́n? A greeting. ɛpɔ́ (ɛpɔ́w) pl. apɔ́(w). is 'Knuckle, joint esp. of the fingers'. ɔte apɔ́, 'he is well'. ɔntɛ́ apɔ́, he is not well.

2. Bɔkɔɔ, bɔkɔbɔkɔ ('soft') is the common response. Or me hṍ yɛ́ 'my body is well' may be used, as in A's response to B. yɛ (ye) 'to be good, in good condition, right' is an irregular verb used only in the Continuative tense.

3. Number Nouns used in the first two conversations, with the exception of onuá, have the same form in the singular and plural. The plural of onuá, is (a)nuánom. -nom is a plural suffix which occurs most frequently in nouns which designate relatives: For example,

papá, father	papánom, fathers
maamé, mother	maamenóm, mothers

Note also the change of prefix between the singular and plural forms of -nua (o-/a-). The plural form is used without prefix however in the possessive construction:

mé núanom, my brothers/sisters

(Gr. 42, 5.)

Numbers follow the nouns they modify in Akan. In the Akuapem dialect there are special forms for 'two', 'three' and 'how many?' when these refer to people: baanú, two, baasã́, three, baahẽ́, how many? These forms are not used in Asante.

4. Ɛnnɛ́ wobɛsṹa dɛ́ɛn? wóbɛsṹa is 2nd pers. singular Future I affirmative tense. The Future affirmative (I). is formed by prefixing -bɛ́- to the verb root:

sṹa, to learn; -bɛ́sṹa, will learn

The personal pronouns are in turn prefixed to -bɛ́-
The 1st pers. sing. pronoun coalesces with -bɛ- to form a single high-tone prefix mɛ́- (<mè+bɛ́-). The 2nd pers. sing. and pl. pronouns also have high tone before -bɛ́-: wóbɛsṹa, you'll learn. Other pronouns have low tone.

b) -bɛ́- has high tone as shown. A following monosyllabic root has high tone also dí, to eat; -bɛ́di, will eat.

c) Disyllabic verb roots fall into one of three tone classes after -bɛ́-.
Just as some 'monosyllabic' verbs are like disyllables in tone (eg. paá, to hurt, pain) so some disyllabic verbs are like monosyllables viz. those in which the first syllable is augmented by an accessory syllable beginning with -r-or -n-: fóro to climb, nwéne to weave. (Gr. 101), Such verbs have a high-high tone after -bɛ́-: bɛ́foro, will climb.

Not all verbs with roots having -r- or -n- belong to this class. Another class consists of true disyllabic verbs which have roots of the pattern CVV (paá,to pain kaé, to remember) or CVRV (f(e)rɛ́, to call kyerɛ́, to teach) or CVNV (tena, to sit). These roots have dropped high-high tone sequence after -bɛ́-: bɛ́sũá, will learn bɛ́frɛ́, will call.

The third class of disyllabic verbs are those with roots in which the second syllable begins a consonant other than -n- or -r-: bisá, to ask, didí, to eat. These roots have a high-mid tone sequence after -bɛ́- in clause-final position and a high-low sequence in other positions: Yɛbɛ́bisá. We'll ask

Yɛbɛ́bisà Agyá. We'll ask father.

"There is also a Second Future or 'future proximate' which denotes a future action as coming on certainly and immediately." Gr. 176. See also p. 95 and Appendix I.

5. Kã́. Hwɛ́. "The Imperative Mood has two forms, one for a direct command (or wish, petition, warning-) to the 2nd pers. sing. used without any prefix (except the negative) also without its pronoun and another with pronominal and nasal prefixes for the indirect command to the 1st pers. sing. and pl. and sometimes the 2nd pers. sing. and for the direct and indirect command to the 2nd pers. pl. and the 3rd pers. sing. and pl." (Gr. 90, 5).

Ká and hwɛ́ are 1st Imperative forms.

VOCABULARY II

Nouns

câr (ká̀a)	automobile
cédì (sídì)	unit of Ghanaian currency, roughly equivalent to U.S. $1.00.
adéɛ (adé) pl. nnéɛma	thing
adekán	counting
ɛ-hṍ(o)	body (Gr. 118, 120)
ɛnnɛ́ (ɛnɛ́, nnɛ́)	today, now
(a-)nuá-nom	brothers, sisters
nyináa (nhĩnã́)	whole, all, every
pɛ́sewa (pl. m-pɛ́sewa)	one hundredth part of a cedi, roughly equivalent to one U.S. cent.
ɛ-pɔ́ (ɛ-pɔ́w) pl. apɔ́	joint
Ghánà (gáanà)	Ghana
Yáwóada	Thursday

Verbs

boá, to lie
hṹu, to see
hwɛ́, to look
yɛ́(yɔ́), to make

kã́, to say
kyerɛ́, to show
sũá, to learn
yɛ (ye), to be good

Numerals

baakṍ (biakṍ), one
mmienṹ (abién), two
mmiɛnsã́ (abiɛsã́), three
ɛnã́n (anã́n, nnã́n), four
enúm (anúm, nnúm), five

nsĩ́a (asĩ́á), six
nsón (asón), seven
mwɔtwé (awɔtwé), eight
nkrón (akrón), nine
edú, ten

Adjectives and Adverbs

bebree (beberee)	much, plentiful, many
e-bíò (ebíèm)	again, furthermore
bɔkɔɔ	gentle, soft, quiet
deɛ (de)	emphatic partic., concerning, as to, as for (Gr. 75)
kakrá	little, few
pɛ́ (pɛ́pɛ, pɛ́pɛɛpɛ)	exactly, just, only

Interjections

mó (mmo)	well done!

CONVERSATION III

-A-	Akósua, mȁahã́.	Good afternoon, Akosua.
-B-	Yaa 'nuá.	Good afternoon.
-A-	Wórèyɛ́ déɛn?	What are you doing?
-B-	Meretwɛrɛ́̀w mé pàpá krátàá.	I am writing to my father.
-A-	Saá?	Really?
-B-	Aáne.	Yes.
-A-	Na wó màamé ɛ̌?	What about your mother?
-B-	Mɛ́twérɛw ɔnó nso.	I'm going to write to her as well.
-A-	Hḿḿ.	Mmm.
-B-	Mɛ́twérɛ̀w mé núanom nyìnáa nso.	I'm going to write to all my brothers and sisters as well.
-A-	Wówɔ̀ nuanóm sɛn?	How many brothers and sisters do you have?
-B-	Nsĩ́á; ɛmmáa mmìenú ne mmàrímá nnán.	Six; two sisters and four brothers.
-A-	Éì, wówɔ̀ nuanóm piì.	You have a lot of brothers and sisters.

-B-	Aáne. Yɛfrɛ́ me núammáa no Ad̀wóa ne Àfía. Mé núammárimá no nso dè Kwadwó, Yàw, Kwámè né Àkwasí. Na wó ɛ̌? Wówɔ̀ nuanóm sɛn?	Yes. My sisters are called Adwoa and Afia. And my brothers are called Kwadwo, Yaw, Kwame, and Akwasi. What about you? How many brothers and sisters have you got?
-A-	Mmienú.	Two.
-B-	Ɔbáa ne bàrímá ànáasɛ m̀máa mmìenú?	A sister and a brother, or two sisters?
-A-	Ɔbáa bàakṍ ne barímá bàakṍ.	A sister and a brother.
-B-	Wó núabáa no din dè sɛ́n?	What is your sister called?
-A-	Ne dín dè Márỳ.	She's called Mary.
-B-	Na wó núabarímá no ɛ̌?	And your brother?
-A-	Ne dín dè Pétèr.	He is called Peter.
-B-	Pétèr wɔ héne séìséì?	Where's Peter now?
-A-	Ɔwɔ Fráncè.	In France.
-B-	Ɔyɛ́ déɛn wɔ̀ hɔ́?	What's he doing there?
-A-	Ɔkɔ́ sùkúù wɔ hɔ́.	He is going to school.
-B-	Na Márỳ ńso ɛ̌?	And Mary? What's she doing?
-A-	Ɔwɔ fíe.	Oh, she's at home.
-B-	Mo fíě wɔ̀ héne?	Where's your home?

-A-	Yɛn fíĕ wɔ̀ Bóstòn.	In Boston.
-B-	Na wó pàpá ne wó maàmé wɔ̀ héne séìséì?	Where are your parents now?
-A-	Wɔ´nom wɔ̀ Chicágò.	They are in Chicago.
-B-	Yoo.	I see.
-A-	Ɛ́nnèɛ merekɔ́ óo.	Well, I am off now.
-B-	Yoo. Nante yíé.	All right. Goodbye.

DRILL 3

Wórèyɛ́ déɛn?	What are you doing?
Meresuã́ adéɛ.	I'm learning my lessons.
Mórèyɛ́ déɛn?	What are you doing?
Yɛresuã́ adéɛ.	We are learning our lessons.

Wóyɛ déɛn?	What do you do?
Mesuã́ adéɛ.	I'm a student.
Móyɛ déɛn?	What do you do?
Yɛsũá adéɛ.	We are students.
Ɔyɛ́ déɛn?	What does he do?
Ɔkyerɛ́ adéɛ.	He teaches.
Ɔreyɛ́ déɛn?	What is he doing?
Ɔrekyerɛ́ adéɛ.	He is teaching.

Wóyɛ̀ déɛn?	What are you?
Meyɛ teáchèr.	I'm a teacher.
Ɔyɛ déɛn?	What is he?
Ɔyɛ Kramó.	He is a Muslim.

Wórèkɔ́ héne?	Where are you going?
Merekɔ́ Kùmáse.	I'm going to Kumase.
Ɔrekɔ́ héne?	Where is he going?
Ɔrekɔ́ Tàmale.	He is going to Tamale.
Wɔ´nom rèkɔ́ héne?	Where are they going?
Wɔ´nom rèkɔ́ schóòl.	They are going to school.

Ɔwɔ héne?	Where is he?
Ɔwɔ Kumáse.	He is in Kumase.
Wɔ́nom wɔ̀ héne?	Where are they?
Wɔ́nom wɔ̀ Tamale.	They are in Tamale.
Ɔwɔ Kumáse?	Is he in Kumase?
Daabí, ɔ̀wɔ Bɛkwáè.	No, he is in Bekwae.
Ɔwɔ schóòl?	Is he in school?
Daabí, ɔ̀wɔ fíe.	No, he is at home.
Kumáse wɔ̀ héne?	Where is Kumase?
Kumáse wɔ̀ Gháǹà.	Kumase is in Ghana.
Nkran wɔ héne?	Where is Accra?
Nkran wɔ Gháǹà.	Accra is in Ghana?
Wo fíě wɔ̀ héne?	Where is your home?
Me fíě wɔ̀ Kumáse.	My home is in Kumase.
Wo schóòl wɔ héne?	Where is your school?
Me schóòl wɔ Nkran.	My school is in Accra.
Chicágò wɔ héne?	Where is Chicago?
Chicágò wɔ Américà.	Chicago is in America.
Chicágò wɔ Américà?	Is Chicago in America?
Áane, ɛ̀wɔ Américà.	Yes, it is in America.
Yɛbɛ́kɔ héne?	Where shall we go?
Yɛbɛ́kɔ fíe.	We shall go home.
Mɛ́kɔ fíe?	Shall I go home?
Aáne, wobɛkɔ fíe.	Yes, you shall go home.
Ɔbɛ́kɔ Tàmale?	Will he go to Tamalɛ?
Aáne ɔ̀bɛ́kɔ.	Yes, he will go.

Wɔ´nom kɔ schóòl dáa?	Do they go to school regularly?
Aáne, wɔ̀kɔ́ dáa.	Yes, they go regularly.
Ɔkɔ́ Ǹkran?	Does he go to Accra?
Aáne, ɛ̀tɔ́ dà bí à, ɔkɔ́.	Yes, he goes when he gets the chance.
Mókɔ Ǹkran?	Do you go to Accra?
Aáne, yɛ̀kɔ́ Ǹkran dáa.	Yes, we go to Accra regularly.

CONVERSATION III

Notes

1. *Wórɛ̀yɛ́ déɛn?* *Wórèyɛ́* is 2nd pers. sing. Progressive affirmative. The Progressive tense is formed by the addition of the prefix-*re*-to the verb root. (Gr. 91, 5; 173). It can usually be translated by the English Present Progressive (is/are - ing.) or in a clause beginning with *ná* by the English Past Progressive (was/were -ing) tenses.

   The prefix has low tone: -re-. The pronouns prefixed to -re- have low tone except for the 2nd pers. sing. and pl. pronouns which have high tone: *mereyɛ́*, I am doing it, *wórèyɛ́*, you are doing it .

   Monosyllabic verb roots have either high or low tone in this tense according to their class:

   mereyɛ́, I am doing it. *meretwa*, I am cutting it.

Another class of verbs (e.g. *tɔ́n*, to sell, *fóro* to climb, *nwéne* to weave) has high (-high) tone when final in the sentence. When a noun object or other such word follows, this high (-high) tone is replaced by a fall (high-low):

Meretɔ́̀n nneɛma. I am selling things.

Merenwénè ntamá. I am weaving cloth.

Disyllabic verbs (except for the class already mentioned which contains fóro, to climb and ňwéne, to weave) generally have a low-high sequence.

meredidí, I am eating.

meresṹá, I am learning.

Although the spelling -re- used throughout this manual reflects Akuapem pronounciation accurately, in the Asante dialects as was mentioned earlier (Intro. p. 7), intervocalic /r/ is frequently elided: e.g. ɔbarímá, 'man, male' is pronounced [ɔbɛɛ́má] by most Asante speakers. For these speakers, the prefix -re- in the Progressive tense can be briefly described as corresponding to a lengthening of the immediately preceding syllable. For example,

mereyɛ́, 'I am doing it' is pronounced [meeyɛ́]

ɔredí, 'He is eating it' is pronounced [oodí].

Note, however, that if the syllable preceding -re- ends in the vowel a, instead of the to-be- expected [aa], one is more likely to hear [ɛɛ] or [aɛ]:

Ámmá rèyɛ́, 'Amma is doing it' is pronounced [ámɛ́ɛ̀yɛ́]

If the syllable immediately preceding -re- ends in a consonant, the consonant is pronounced not only with extra length but also with a following vowel (o/u) so that

Apám rèyɛ́, 'Apam is doing it' is often pronounced [apámmo`yɛ́]

Yaw reyɛ́, 'Yaw is doing it' is often pronounced [yawwoyɛ́]

The student should listen carefully in the drills to pairs like ɔyɛ́ déɛn what does he do? and ɔreyɛ́ déɛn what is he doing? where the difference is solely in respect of the length of the vowel ɔ-.

Note also the difference in tone between yɛ́ to do and yɛ to be.

2. ɛmmáa mmìenú ne mmàrímá nnán

ɛmáa is the plural form of ɔbáa, woman, mmarímá the plural form of ɔbarímá, man.

Most Akan nouns have a root and a prefix (Gr. 34). Some nouns have a suffix, too (Gr. 36). In the Asante dialects, the prefix is either a vowel or a nasal consonant. In Akuapem, a few prefixes contain both a vowel and a nasal consonant. Using capitals as cover symbols we can write the noun prefixes quite simple as follows.

Vowel E, O, A.

Nasal N

Each capital vowel letter above stands for two vowels, the choice of which as a prefix for any given root is determined by the vowel(s) of that root according to the rules of Vowel Harmony: ɛ-dáne, house; e-dín, name; ɔ-bá, child; o-nuá, sibling; a-déɛ, thing; agyá, father.

N in the above table stands for a homorganic nasal prefix. It is the cover-symbol for four different nasal consonants. m, n, ny, ng.

Which of these four nasals occurs as a noun prefix is determined in each instance by the first consonant of the noun root.

If the root begins with p, b, f, m, the prefix is m-

If the root begins with t, d, s, n, the prefix is n-

If the root begins with k, g, h, w, the prefix is ng-, written n-

If the root begins with w̌, y, ky, gy, ny, nw, hy, tw, dw, nw,
the prefix is ny-, written n-

Further, in the case of roots beginning with b, d, g, dw, gy, there is assimilation after n.

N + b mb - > mm-
N + d nd - > nn-
N + g ngg - > ng-
N + dw nydw - > nnw-
N + gy nygy - > nny-

The 'compound' prefixes of the Akuapem dialect hardly occur in Asante. Akp. ámpàń, 'bat', is As. ápàré(e), Akp. ánsàḿ, 'guineafowl', is As. ásàḿ. Akp. Ámmá pers. n. is As. Ámá but both written forms are common.

ɛmáa, women, in Conversation III. In Asante speech, a nasal consonant prefix is sometimes pronounced with a prothetic ɛ-(e-): nsá or ɛnsá, hand nsĩá or ensĩá six. When this happens with a word the root consonant of which has been assimilated so that it begins with a double nasal, ɛ- (e-) may replace the nasal prefix.

m-máa, women, or ɛ-máa

n-ná, days, or ɛ-ná

There is considerable variation between dialects in prefixes.

The Asante dialects tend to have an E- prefix in many nouns where the Akuapem dialect (and therefore, the Grammar and Dictionary) has O-. As. ɛdáne, Akp. ɔdán house, room.

3. Tones: In initial position, all noun pronoun and numeral prefixes except 'compound' prefixes have low tone: ɛm-máa, women, m-marímá, men. Elsewhere, the prefixes except in a very few instances will 'echo' the tone that precedes them: né‿m-márí‿má‿n-nán.

   When the prefix echoes a preceding high tone, in this way, the tone of the noun root is also affected but only if the first syllable of that root has high tone when the noun occurs in initial position. Thus in né m-màrímá n-nán, above, the N- prefix of mmaríma echoes the high tone of the preceding né but the first syllable is unaffected and retains the low tone it has when the noun occurs in initial position. The high tone of the root of n-nán, four, however, is dropped to mid after its N-prefix is attracted to the (dropped) high tone of the final syllable of mmarímá.

4. Many noun roots in Akan have two prefixes, one for the singular form of the noun, one for the plural (Gr. 42). Since the prefixes are lexically determined, (that is they cannot be predicted) the student should memorize the associated prefixes together with the root of each new noun he learns.

The plural nouns for 'man, male' and 'woman, female' in Conversation III belong to a large class of nouns having the O- prefix in their singular and the N- prefix in their plural forms. Also belonging to the O-/N- class is the noun already learned for 'child'.

ɔ-bá, child   m-má, children

as well as, for example, in later conversations

ɔ-pan(y)ín, elder   m-pan(y)ín, elders

o-dwán, sheep   n-nwán, sheep (pl.)

Of other major classes of noun, two have been met already in Conversations I and II and their accompanying drills.

a) Some nouns have only one form for both the singular and plural. Many of these are loan-words like ‘pencil’ (pɛ́nsère) ‘car’ (káà) ... Others are mass or abstract nouns like siká, money e-dín, name, or names of some parts of the body like ɛ-hó, which itself means 'body'.

b) Some nouns form the plural by suffix. An example is the class of nouns many of which express family relations, friendship and associations of other kinds. One such noun is onuá brother/sister anuánom, brothers/sisters.
Other nouns in this class have the same prefix in the singular and (suffixed) plural forms. agyá, father agyánom, fathers.

c) Other nouns have different suffixes in their singular and plural forms. The -ni/-fóɔ class contains words like

Ghánàní, Ghanaian. Ghánàfóɔ, Ghanaians

Améríkàní, American. Améríkàfóɔ, Americans and oburoní, whiteman   aborɔfóɔ, whitemen

which is also in the O-/A- class but is irregular and (also irregular)

teácher (tíkyà)   teáchèrfoɔ́ (tíkyàfóɔ)

d) The last three major classes of nouns to be mentioned here are the A-/N- class, the O-/A- class and the O-/N- class.
The first class contains nouns like abɔfrá/mmɔfrá, child(ren), and the second nouns like ɔkyẽ́ámé/akyẽ́ámé, 'linguist(s)'.
The third class is composed of those nouns which have no prefix in the singular and the homorganic nasal prefix in the plural form. dadéɛ/nnadéɛ, cutlass(es).

e) núabáa, sister, and nuabárimá, brother are compound nouns (Gr. 39). "Gender as a distinction of sex is limited to some common names and proper names of persons and, if wanted, to names of animals" (Gr. 41).

i) In a few cases the male or female sex is distinguished by different words: ɔbáa (ɔbéa) woman, ɔbárimá, man.

ii) In some words the feminine form is distinguished by a diminutive suffix (sometimes a different prefix, too): owúrà, master awuraá, mistress. Many personal names are of this sort: Oforí, Oforíwa: Koránten, Korántémma

iii) In other cases sex is distinguished by compounding nouns of common gender with one or both of the pairs of nouns mentioned under i) above.

ɔhéne, chief, king   ɔhémmaa, (< ɔhene+ɔbaa) chief's wife, queen and

onuá, sibling; onua bárimá, brother onuabáa, (onuabéa) sister

iv) As with some English compound and quasi-compound nouns which have two plural forms (courts-martial/court-martials), so with the Akan words for 'brother' and 'sister'. One form of the plural is as given in Conversation III:

núammáa, nuammárimá. In these examples, it is the second component that has the plural prefix. For 'sisters' some Akan speakers use núanom mmáa (in which both components are in the plural form) or núabáanom (in which núabáa is treated as a true compound word and pluralized like o-nuá, say, by the addition of the plural suffix - nom.) An alternative plural of nuabárimá, formed in the same way with -nom, is nuabárimánom.

5. Wó núabáa no din dè sɛ́n?

A possessive construction is normally followed by the demonstrative no if it expresses something previously referred to.

The principal demonstrative pronouns (Gr. 74) are nó 'that/those' yí 'this/these' bí 'a/some'. All three follow the noun they modify. Yí and bí have plurals in -nom but it is more common in present-day speech to use the same form of the noun-modifier for singular and plural.

onípa yi, nnípa yi	'this man, these men'
onípa no, nnípa no	'that man, those men'
onípa bi, nnípa bi	'a man, some men'

A noun without following demonstrative is usually indefinite in Akan; it translates English 'a/an____'. English 'the' on the other hand is often translated by nó in Akan. But these correspondences are by no means exact. Cf., for example,

aká abɔ̀frá no bàakɔ́ 'One boy is missing' where no is not translated in English, and

Ɔhéne asóma no 'He has been sent by the chief', where English requires 'the' but the Akan word for 'chief' does not need modification. cf. Dictionary. no.

VOCABULARY III

Nouns

1. ɔ-báa (ɔ-béa) pl. mmáa	woman
ɔ-barímá, pl. mmarímá	man
krãmó, pl. nkrãmofóɔ	muslim
school (sukúù)	
teáchèr (tíkyà)	

2. Names of Places

Boston (Bɔ́stɔ̀n)

Bɛkwáè, a town in Ghana

France (Fránsè)

3. Names of People

Márỳ (Mɛ́ɛrè)

Péter̀ (Pítà)

Verbs

tɔ́	to happen
ɛtɔ́-dàbí-à	it happens sometimes
twerɛ́w (kyerɛ́w)	to write
yɔ́ (yɛ́)	to make, do
yɛ	to be

Adjectives, Adverbs, etc.

dáa (adv)	always, every day
mãahã́ (memã wo ahã́) (interj.)	Good afternoon!
anáasɛ̀ (anásɛ̀) (conj.)	or
pii (adj.)	much, many

CONVERSATION IV

-A-	Jóhǹ, wótè Twî?	John, do you understand Twi?
-B-	Mete kakrá.	I understand a little.
-A-	Na Háusa ɛ̌?	And Hausa?
-B-	Háusa dèɛ menté koraa.	Oh, I don't know a word of Hausa.
-A-	Wókã kásá sɛn?	How many languages do you speak?
-B-	Mɛkã kásá mmìɛnsã́: Borɔfó, Frĕnch` né Hébrèw. Wótè Hébrèw?	I speak three: English, French and Hebrew. Do you know Hebrew?
-A-	Daabí, mènté. Wó núanom nyìnáa kã Hébrèw anáa?	No, I don't. Do all of your brothers and sisters speak Hebrew?
-B-	Áane, me núanom ne mé pàpá ne mé maàmé kã Hébrèw.	My brothers and sisters, my father and mother -- all of them speak Hebrew.
-A-	Kásá bɛn nà mókã páa wɔ̀ fíe?	Which language do you really use at home then?
-B-	Yɛkã́ Bòrɔfó ne Hébrèw mmíènú.	We speak both English and Hebrew.
-A-	Wóbɛ kyérɛ mè Hébrèw?	Will you teach me Hebrew?
-B-	Ha, ha, ha. Wɔ Ghánà?	What, in Ghana? Ha, ha, ha.

-A-	Aáne. Ádɛ́n nà wóreserɛɛ?	Yes. What are you laughing about?
-B-	Óò. Ɛnyɛ́ hwèe.	Oh, nothing.
-A-	Wóbɛkyérɛ me?	Will you teach me?
-B-	Áane, mɛ́kyérɛ wo.	All right, I will.
-A-	Yoo. Mé nso mɛkyérɛ wò Twî pii.	OK. Then I'll teach you a lot of Twi.
-B-	Meda ase.	Thank you.
-A-	Óò, ɛnná asè. Éì, wónìm Látìn?	That's all right. Do you know Latin?
-B-	Látìn? Daabí, mènním.	Latin, No, I don't know Latin.
-A-	Na wónìm Greék`?	Do you know Greek?
-B-	Daabí, mènním Grèék`nsó.	No. I don't know Greek either.
-A-	Ádɛ́n, móǹsũá Latìn né Grèék` wɔ Américà?	What? Don't you learn Latin and Greek in America?
-B-	Daabí,ǹnípa pìi mpɛ́.	No. Not many people want them.
-A-	Saá? Mé dèɛ mepɛ.	Really? I like them.
-B-	Áà. Wóyɛ àdéɛ.	Well done.
-A-	Meda ase.	Thank you.

DRILL 4

A.

Wókã Twì?	Do you speak Twi?
Wó pàpá kã Twì?	Does your father speak Twi?
Wó màamé kã Twì?	Does your mother speak Twi?
Wó núa kã Twì?	Does your brother speak Twi?
Wo bá kã Twì?	Does your child speak Twi?
Menkã́ Twì.	I don't speak Twi.
Menkã́ Twì yie̋.	I don't speak Twi well.
Mé pàpá ǹkã́ Twì pápa.	My father doesn't really speak Twi.
Mé màamé ǹkã́ Twì kóraa.	My mother speaks no Twi at all.
Mé núa ǹkã́ Twì kóraa.	My brother speaks no Twi at all.
Me bá ǹkã́ Twì kóraa.	My child speaks no Twi at all.
Aáne, mè kã́ Twì kakrá.	Yes, I speak a little Twi.
Aáne, me pàpá kã Twì yie̋.	Yes, my father speaks Twi well.
Aáne, me màamé kã Twì né Bòrɔfó.	Yes, my mother speaks Twi and English.
Aáne, me núa kã Twì né Ǹkran.	Yes, my brother speaks both Twi and Gã.
Aáne, mè bá kã Twì: ɔkã́ Ǹkran nsó yíe.	Yes, my child speaks Twi: he also speaks Gã well.
Mete Twî nańso mènkã́ nò yíé.	I understand Twi but I don't speak it well.
Ɔte Twî na ɔkã́ nò yie̋.	He understands Twi and speaks it well.
Papá ǹkã́ Twì yie̋ nǎnso ɔ̀te kakrá.	Father doesn't speak Twi but he understands it a little.
Ɔte Twî na ɔkã́ nò yie̋ nǎnso ɔ̀nté Nkràn.	He understands Twi and speaks it well but he doesn't understand Gã.
Maamé ǹkã́ Twì na ɔnté nso.	Mother doesn't speak Twi and doesn't understand it.

B.	Wókã kásá sɛn?	How many languages do you speak?
	Kofí kã kásá sɛn?	How many languages does Kofi speak?
	Mókã kásá sɛn wɔ̀ fíe?	How many languages do you speak at home?
	Mókã kásá bɛn wɔ̀ fíe?	What language do you speak at home?
	Mekã́ kásá mmìenú; Twì né Ǹkran.	I speak two languages: Twi and Gã.
	Kofí kã kásá pìi; ɔkã́ Twì, Nkran né Bòrɔfó.....	Kofi speaks many languages: he speaks Twi Gã and English.....
	Yɛkã́ kásá mmìɛnsã́ wɔ̀ fíe: Twì, Nkran né Bòrɔfó.	We speak three languages at home: Twi, Gã and English.
	Yɛkã́ Twì né Bòrɔfó mmìenú wɔ̀ fíe.	We speak both Twi and English at home.
	Wóbɛkyérɛ mè Twî?	Will you teach me Twi?
	Kofí bɛkyérɛ wò Twî?	Will Kofi teach you Twi?
	Hwán bɛkyérɛ wò Twî?	Who will teach you Twi?
	Wóbɛkyérɛ mè Twî kã́?	Will you teach me to speak Twi?
	Wóbɛkyérɛ mè Twî kã́ ne Twì twerɛ́w?	Will you teach me to speak and write Twi?
	Wóbɛkyérɛ mè Twî kán?	Will you teach me to read Twi?
	Wóbɛkyérɛ mè Twî kán ne Twì twerɛ́w?	Will you teach me to read and write Twi?
	Ɛda hɔ́ : Ɛhɔ́ nà ɛdá.	It lies there.
	Ɛwɔ há : Ɛhá nà ɛwɔ́.	It is here.
	Kofí gyìna hɔ́ : Kofí nà ɔgyína hɔ́.	Kofi stands there.
	Menim : Mé nà mením.	I know.
	Meyaré : Mé nà meyareɛ.	I'm sick.
	Ɛkwán wàre : Ɛkwán nà ɛwórɛ.	The way is long.
	Kofí kɔ : Kofí nà ɔ́kórɔ.	He has gone.

Cárpéntèr adwúma yɛ́ ànáa?	Is carpenter's work a good job?
Áane, carpéntèr adwúma yɛ́.	Yes, carpenter's work is good work.
Daabí, carpéntèr adwúma ǹyɛ́.	No, carpenter's work isn't a good job.
Daabí, carpéntèr adwúma ǹyɛ́: sìká ǹní mu biara.	No, carpenter's work is not good: there is no money in it.
Akuafóɔ wɔ̀ siká ànáa?	Do farmers have money?
Amérícàfóɔ wɔ̀ siká ànáa?	Do Americans have money?
Aborɔfóɔ wɔ̀ siká ànáa?	Do Europeans have money?
Áane, Àmérícàfóɔ nyìnáa wɔ̀ siká.	Yes, all Americans have money.
Daabí, Àmérícàfóɔ pìi nní sìká.	No, many Americans are poor.

Siká wɔ̀ wo adwúma no mu?	Is there money in your work?
Siká wɔ̀ cárpéntèr adwúma no mu?	Is there money in carpenter's work?
Siká wɔ̀ brékyà adwúma no mu?	Is there money in mason's work?
Siká ǹní carpéntèr adwúma no mu koraa.	There isn't any money in carpenter's work.
Siká kàkrá wɔ̀ cárpéntèr adwúma no mu.	There is little money in carpenter's work.
Siká pìi wɔ cárpéntèr adwúma no mu.	There is a lot of money in carpenter's work.

CONVERSATION IV

Notes

1) méntè, mennim, móǹsũá, mpɛ́ ... are negative forms of the Continuative and Present tenses. All negative tenses in Akan are formed from the simple (affirmative) root to which is prefixed N, a homorganic nasal prefix, such as is described for nominal prefixes in the Notes to Conversation III above. To the negative root is in turn prefixed the tense markers and the pronoun subjects. (Gr. 92) In the Continuative and Present negative tenses the negative prefix has low tone. The pronoun subjects and verb roots, for most part, have the same tones as in the corresponding affirmative forms.:

medí, wódi, menní wóǹní. I/ you eat/ don't eat/ it.

mepɛ, wópɛ̀, mempɛ, wóm̀pɛ. I/ you like/ don't like/ it.

mesũá, wósũá, mensũá, wóǹsũá. I/ you learn/ don't learn/it.

A note is required however, on the tone of monosyllabic verbs in non-final position and on a small class of disyllables.

a) Verbs like te and pɛ, may have either low or high tone on the root in this tense. Low tone seems more common in final position, high when the verb is followed by an object. Either mente or menté is possible for 'I don't understand it.' and both are heard on the tapes accompanying this manual. Similarly either mente Nkran or menté Nkràn could be said for 'I don't understand Gã'. Note, however, the negative of nim is always nním.

b) Verbs like kɔ́ to go, which have high tone on the root in this tense, when followed by a pronoun object have low tone.

menkɔ́. I don't go.

menkɔ hɔ́. I don't go there.

c) Most disyllabic verbs have a low-high tone sequence on the root syllables in this tense. Exceptions are verbs like *ware*, to be long, *kura*, to have in the hand. The tones of these verbs in the Continuative negative tense are

ɔware, it is long	*ɔnwáre*, it isn't long
ɔkura, he has it in his hand	*ɔnkúra*, he doesn't have it in his hand.

2. *Háusa dèɛ menté koraa*/ *Ádɛ́n nà wóreseree*?

"Any part of a sentence may be made emphatic by placing it before the sentence in an absolute way, as if it were a sentence by itself, and supplying it in its regular place by a pronoun (which however is omitted in some cases) The word thus rendered prominent is followed either by the conjunction *na*, or by one or two of the emphatic particles *de*, *mmom*, *nkõ*, *ara* with or without *na* or merely by a short pause marked in writing by a comma". (Gr. 247).
In the above example, the normal sentence order of which would be *mente Háusa koraa*, *Háusa*, the object of the verb *te*, is front-shifted to give a meaning which in Ghanaian English would most probably be translated 'As for Hausa, I don't understand it at all!'

In the second example, an interrogative pronoun occurs in front-position followed by *na*. The sentence as a whole shows certain peculiarities of tone and structure associated with inversion of normal word order, especially the high-tone sequence and final vowel augment (*-ɛ*) of the verb *seré*, to laugh. The peculiarities of tone associated with clauses following *na* and other particles are described for the Akuapem dialect under the heading Connected Forms (of the Verb)-in the Grammar where they are exemplified in relative clauses introduced by a (Gr. 97). The main features of secondary intonation in Asante are presented later in the course. For now the student should recognize that there is a characteristic difference in pitch throughout the whole of a secondary intonation but especially towards its end where tonal intervals seem augmented or diminished in comparison with those of a primary intonation. The final syllable of a secondary intonation hardly ever ends on a low tone: words normally ending on a low tone are changed in tone or are modified by the addition of a high-tone augment. The final syllable is in any case frequently lengthened or receives a final vowel augment:

ɔsee me   Mé nà ɔséè mé(e). He told me.

Meyaré. Mé nà meyáreɛ. I'm sick.

Some words even have special forms for use in secondary intonations

Wórèkɔ́ héne? Ɛhẽ́ nà wórekórɔ? Where are you going?

The tone of the verb or verbs in a secondary intonation is different. All verbal affixes have high tone. Verb roots begin with high (or dropped high) tone.

menim, mé nà menim. I know.

meyaré. Mé nà meyáreɛ. I'm sick.

ɔkwán wàre. ɔkwán nà ɛwórɛ. It's a long way.

And pronoun subjects in some tenses have different tones from their 'normal' or 'primary' forms.

wadá: Dá nà wádá. He is asleep.

Drill 4 gives examples of pairs of sentences spoken in, first, primary and, then, secondary Intonation as well as some short useful questions in their more common (i.e. secondary) Intonation.

3. Yɛkã́ Bòrɔfó ne Hébrèw mmíènú. Note the tone and long final vowel of mmíènú(u) when it means 'both'. See Introduction: Vowel Length in Asante.

VOCABULARY IV

Nouns

1. a-dwúma pl. nnwúma	work
hwee	something, anything in negative sentences, nothing
ɔ-kásá	speech, language
ɛkwáne (ɔ-kwán) pl. akwáne	road, path, way
Kwasíada	Sunday
o-nípa, pl. nnípa,	man, person
2. Names of Languages	
Borɔfó	a European language, esp. English
e-Twî (Twíì)	the Akan language
French (frɛ́nkyè)	
Greek (griíkì)	
Hausa (áusa, aw̌ésa)	
Hebrew (híibrìu)	
Latin (láatèn)	

Pronouns

bɛ̂n interr. pr.	what, what kind of, which? (Gr. 74)
ádɛ́n (ɛ́dɛ̀n) interr. pr.	for what, why, from what cause? (Gr. 60)

Verbs

ba, to come

fɔ́, to wet, be wet

tɔ́, to buy

yaré, to be sick

kán, to read

da, to lie (down)

pɛ, to like, want

ware, to be long, distant

w̃ié, to finish

da-ase, to thank

sé, to say

seré (serew) to laugh,

gyina, to stand, stop

Adverbs

páa, really, truly, well

CONVERSATION V

-A-	Wóyɛ̀ adwúma bɛn?	What sort of work do you do?
-B-	Menyɛ́ adwúma. Mekɔ́ sùkúù. Na wó ɛ̌?	I am not working. I go to school. How about you?
-A-	Mekyerɛ́ adéɛ.	I am a teacher.
-B-	Wókyèrɛ́ déɛn?	What do you teach?
-A-	Mekyerɛ́ Àbákɔsɛm ne Bòrɔfó wɔ̀ Tárkwa.	I teach history and English at Tarkwa.
-B-	Mepɛ Abákɔsɛm paa. Sɛ́isɛ̀i meresũá Africà Abákɔsɛm wɔ̀ schóòl.	I like History a lot. Right now I am taking African History at school.
-A-	Mepɛ Áfrícà Abákɔsɛm yíe. Na wóbɛyɛ déɛ̀n adwúma?	I like African History very much. What do you want to do eventually?
-B-	Áá, mennním. Ebíà mɛ́yɛ ɔ̀kyerɛkyérɛ̀ni. Wópɛ̀ adekyerɛ́?	I don't know. Perhaps I'll be a teacher. Do you like teaching?
-A-	Aáne. Mepɛ adekyerɛ́ paa.	Yes. I like it very much.
-B-	Siká wɔ̀ adekyerɛ́ mu?	Is there any money in teaching?
-A-	Daabí. Siká nní mu biara nǎnso mèpɛ.	No. There is no money in it but I like it.
-B-	Hḿḿ. Wó pàpá yɛ déɛ̀n adwúma wɔ̀ Américà?	Mmm. What work does your father do in America?

-A-	Ɔyɔ́ àdwúma wɔ̀ bánk̀.	He works in a bank.
-B-	Saá? Ɛ́nnèɛ ɔwɔ siká bèbree.	Oh, he must have a lot of money then.
-A-	Óò, ɔwɔ kakrá, ǹyɛ́ pìi.	He has some, not a lot.
-B-	Óo, wòbòá. Américàfoɔ́ nyìnáa wɔ̀ siká.	That can't be true. All Americans have money.
-A-	Daabí óo. Américàfoɔ́ piì nní sìká.	Not really. Many Americans are poor.
-B-	Mé dèɛ mé pàpá yɛ̀ kuaní. Ɔdɔ́ àfúo.	My father is a farmer. He has a farm.
-A-	Saá? Kookóò afúo ànáa?	Is it a cocoa farm?
-B-	Aáne, ɔ̀wɔ kookóò kakrá.	Yes, he has some cocoa.
-A-	Ɛ́nnèɛ ɔyɛ sikaní. Kookóò akuafóɔ nyìnáa wɔ̀ siká.	Then he is a rich man. All cocoa farmers have money.
-B-	Daabí. Wɔ'nom pìi nní sìká kɛsé biara.	Oh, many of them are not that well off.
-A-	Na wó màamé nso dɔ àfúo ànáa?	Does your mother have a farm, too?
-B-	Daabí. ɔtɔn ntomá.	No. She sells cloth.
-A-	Na wó núa Kwámè ɛ́: ɔyɛ́ dɛ́ɛn adwúma?	And your brother Kwame. What does he do?

-B-	Ɔyɛ́̀ abán adwuma wò Nkran.	He works for the government in Accra.
-A-	Óò, ɛ́nnèɛ mɛ́hũ nò wɔ Nkran.	Oh, I'll see him in Accra then.
-B-	Aáne, wóbɛhũ no.	Yes, you will.
-A-	Yoo, makrá wo óo.	Good. Goodbye then.
-B-	Yoo.	Goodbye.

DRILL 5

A.	Wóyɛ̀ déɛn?	What do you do (for a living)?
	Meyɛ teáchèr.	I'm a teacher.
	Meyɛ kuaní.	I'm a farmer.
	Meyɛ kyerɛmá.	I'm a drummer.
	Meyɛ dóctòr.	I'm a doctor.
	Meyɛ schóòlní.	I go to school.
	Meyɛ cárpéntèr.	I'm a carpenter.
	Meyɛ brékyà (bricklayer).	I'm a mason.
	Meyɛ ɔsɔ́fó.	I'm a priest.
	Meyɛ dunsinní.	I'm a herbalist.

Wóyɛ déɛn?	What do you do?
Mekyerɛ́ brɔ̀fó.	I teach English.
Medɔ́ àfúo.	I farm.
Meká̃ twènée.	I play the drum.
Mesá yàdéɛ.	I cure sick people.
Mesũá adéɛ.	I learn my lessons.
Meyɛ́ cárpéntèr adwúma.	I do carpenter's work.
Mesí dán.	I build houses.
Meyɛ́ àsɔ́re.	I conduct church services.
Mesá yàdéɛ.	I cure sick people.

Mekyerɛ́ adéɛ enti yɛ̀frɛ́ mè teáchèr.	I teach so I'm called a teacher.
Mesá yàdéɛ enti yɛ̀frɛ́ mè dóctòr.	I cure illnesses so I'm called a doctor.
Meká̃ twènée enti yɛ̀frɛ́ mè kyerɛmá.	I play a drum so I'm called a drummer.

Meyɛ tíkyà meyɛ́ àdwúma wɔ̀ schóòl.	I'm a teacher; I work in a school.
Meyɛ kuaní mèyɛ́ àdwúma wɔ̀ afúom.	I'm a farmer; I work on a farm.
Meyɛ kyerɛmá mèyɛ́ àdwúma àhemfíe.	I'm a drummer; I work in the palace.
Meyɛ dóctòr meyɛ́ àdwúma àyaresábéa.	I'm a doctor; I work in a hospital.

B. In the immediately following pages examples are given for practice and revision of the Present Progressive, Future affirmative and negative tenses of low and high tone monosyllabic verbs and of two categories of disyllabic verbs.

The student should note carefully the different tones of the following verbs with different subjects and objects:

nim	to know	te	to understand
tɔn	to sell	twa	to cut
dí	to eat	yɔ́(yɛ́)	to make, do
kɔ́	to go		
didí	to eat	gyaé	to stop
posá	to rub	bisá	to ask
sɔré	to get up		

Menim.	I know.	Menním.	I don't know.
Wónìm.	You know.	Wónním.	You don't know
Ɔnim.	He knows.	Ɔnním.	He doesn't know.
Yɛnim.	We know.	Yɛnním.	We don't know.
Mónìm.	You know.	Mónním.	You don't know.
Wɔ́nom nìm.	They know.	Wɔ́nom nním.	They don't know.
Yaw nim.	Yaw knows.	Yaw nním.	Yaw doesn't know.
Kofí nìm.	Kofi knows.	Kofí nním.	Kofi doesn't know.
Ámmá nìm.	Amma knows.	Ámmá nním.	Amma doesn't know.

Mete.	I understand.	Mente.	I don't understand.
Wótè.	You understand.	Wóǹte.	You don't understand.
Ɔte.	He understands.	Ɔnte.	He doesn't understand.
Yɛte.	We understand.	Yɛnte.	We don't understand.
Mótè.	You understand.	Móǹte.	You don't understand.
Wɔ́nom tè.	They understand.	Wɔ́nom ǹte.	They don't understand.
Yaw te.	Yaw understands.	Yaw nte.	Yaw doesn't understand.
Kofí tè.	Kofi understands.	Kofí ǹte.	Kofi doesn't understand.
Ámmá tè.	Amma understands.	Ámmá ǹte.	Amma doesn't understand.

Menté Nkràn.	I don't understand Ga.
Wóǹté Nkràn.	You don't understand Ga.
Ɔnté Nkràn.	He doesn't understand Ga.
Yɛnté Nkràn.	We don't understand Ga.
Móǹté Nkràn.	You don't understand Ga.
Wɔ́nom ǹté Nkràn.	They don't understand Ga.
Yaw nté Nkràn.	Yaw doesn't understand Ga.
Kofí ǹté Nkràn.	Kofi doesn't understand Ga.
Ámmá ǹté Nkràn.	Amma doesn't understand Ga.

Aáne, mètɔn.	Yes, I sell it.	Aáne, mètɔ́n.	Yes, I sell it.
Aáne, wotɔ̀n.	Yes, you sell it.	Aáne, wotɔn.	Yes, you sell it.
Aáne, ɔ̀tɔn.	Yes, he sells it.	Aáne, ɔ̀tɔ́n.	Yes, he sells it.
Aáne, yὲtɔn.	Yes, we sell it.	Aáne, yὲtɔ́n.	Yes, we sell it.
Aáne, motɔ̀n.	Yes, you sell it.	Aáne, motɔn.	Yes, you sell it.
Aáne, wɔ̌nom tɔ̀n.	Yes, they sell it.	Aáne, wɔ̌nom tɔn.	Yes, they sell it.
Aáne, Yàw tɔn.	Yes, Yaw sells it.		
Aáne, Kòfí tɔ̀n.	Yes, Kofi sells it.		
Aáne, Ammá tɔ̀n.	Yes, Amma sells it.		

Daabí, mènton.	No, I don't sell it.	Daabí, mèntɔ́n.	No, I don't sell it.
Daabí, wòntɔn.	No, you don't sell it.	Daabí, wòntɔ́n.	No, you don't sell it.
Daabí, ɔ̀ntɔn	No, he doesn't sell it.	Daabí, ɔ̀ntɔ́n.	No, he doesn't sell it.
Daabí, yὲntɔn.	No, we don't sell it.	Daabí, yὲntɔ́n.	No, we don't sell it.
Daabí, mòntɔn.	No, you don't sell it.	Daabí, mòntɔ́n.	No, you don't sell it.
Daabi, wɔ̌nom ǹtɔn.	No, they don't sell it.	Daabí, wɔ̌nom ǹtɔ́n.	No, they don't sell it.
Daabí, Yàw ntɔn.	No, Yaw doesn't sell it.		
Daabí, Kòfí ǹtɔn.	No, Kofi doesn't sell it.		
Daabí, Ammá ǹtɔn.	No, Amma doesn't sell it.		

Aáne, mèretɔn.	Yes, I am selling it.	Aáne, mèretɔ́n.	Yes, I am selling it.
Aáne, worètɔn.	Yes, you are selling it.	Aáne, worètɔ́n.	Yes, you are selling it.
Aáne, ɔ̀retɔn.	Yes, he is selling it.	Aáne, ɔ̀retɔ́n.	Yes, he is selling it.
Aáne, yὲretɔn.	Yes, we are selling it.	Aáne, yὲretɔ́n.	Yes, we are selling it.
Aáne, morètɔn.	Yes, you are selling it.	Aáne, morètɔ́n.	Yes, you are selling it.
Aáne, wɔ̌nom rètɔn.	Yes, they are selling it.	Aáne, wɔ̌nom rètɔ́n.	Yes, they are selling it.

Daabí, merèntɔn.	No, I'm not selling it.
Daabí, worèntɔn.	No, you're not selling it.
Daabí, ɔrèntɔn.	No. he's not selling it.
Daabí, yɛrèntɔn.	No, we're not selling it.
Daabí, morèntɔn.	No, you're not selling it.
Daabí, wɔ̌nom rètɔn.	No, they're not selling it.

Aáne, mètwa.	Yes, I cut it.	Daabí, mèntwa.	No, I don't cut it.
Aáne, wotwà.	Yes, you cut it.	Daabí, wòntwa.	No, you don't cut it.
Aáne, ɔ̀twa.	Yes, he cut it.	Daabí, ɔ̀ntwa.	No, he doesn't cut it.
Aáne, yɛ̀twa.	Yes, we cut it.	Daabí, yɛ̀ntwa.	No, we don't cut it.
Aáne, motwà.	Yes, you cut it.	Daabí, mòntwa.	No, you don't cut it.
Aáne, wɔ̌nom twà.	Yes, they cut it.	Daabí, wɔ̌nom ǹtwa.	No, they don't cut it.
Aáne, Yàw twa.	Yes, Yaw cut it.	Daabí, Yàw ntwa.	No, Yaw doesn't cut it.
Aáne, Kòfí twà.	Yes, Kofi cut it.	Daabí, Kòfí ǹtwa.	No, Kofi doesn't cut it.
Aáne, Ammá twà.	Yes, Amma cut it.	Daabí, Ammá ǹtwa.	No, Amma doesn't cut it.

Aáne, mètwá àbɛ́.	Yes, I tap palm-wine.
Aáne, wotwa àbɛ́.	Yes, you tap palm-wine.
Aáne, ɔ̀twá àbɛ́.	Yes, he taps palm-wine.
Aáne, yɛ̀twá àbɛ́.	Yes, we tap palm-wine.
Aáne, motwa àbɛ́.	Yes, you tap palm-wine.
Aáne, wɔ̌nom twa àbɛ́.	Yes, they tap palm-wine.

Daabí, mèntwá àbɛ́.	No, I don't tap palm-wine.
Daabí, wòntwá àbɛ́.	No, you don't tap palm-wine.
Daabí, ɔ̀ntwá àbɛ́.	No, he doesn't tap palm-wine.
Daabí, yɛ̀ntwá àbɛ́.	No, we don't tap palm-wine.
Daabí, mòntwá àbɛ́.	No, you don't tap palm-wine.
Daabí, wɔ̌nom ǹtwá àbɛ́.	No, they don't tap palm-wine.

Aáne, mèdí.	Yes, I eat it.	Daabí, mènní.	No, I don't eat it.
Aáne, wodi.	Yes, you eat it.	Daabí, wònní.	No, you don't eat it.
Aáne, ɔ̀dí.	Yes, he eats it.	Daabí, ɔ̀nní.	No, he doesn't eat it.
Aáne, yɛ̀dí.	Yes, we eat it.	Daabí, yɛ̀nní.	No, we don't eat it.
Aáne, modi.	Yes, you eat it.	Daabí, mònní.	No, you don't eat it.
Aáne, wɔ̌nom di.	Yes, they eat it.	Daabí, wɔ̌nom ǹní	No, they don't eat it.
Aáne, Yàw dí.	Yes, Yaw eats it.	Daabí, Yàw nní.	No, Yaw doesn't eat it.
Aáne, Kòfí di.	Yes, Kofi eats it.	Daabí, Kòfí ǹní.	No, Kofi doesn't eat it.
Aáne, Ammá di.	Yes, Amma eats it.	Daabí, Ammá ǹní.	No, Amma doesn't eat it.

Aáne, mèdí àduané no.	Yes, I eat the food.
Aáne, wodi àduané no.	Yes, you eat the food.
Aáne, ɔ̀dí àduané no.	Yes, he eats the food.
Aáne, yɛ̀dí àduané no.	Yes, we eat the food.
Aáne, modi àduané no.	Yes, you eat the food.
Aáne, wɔ̌nom di àduanɛ́ no.	Yes, they eat the food.

Daabí, mènní mmàné.	No, I don't eat herring.
Daabí, wònní mmàné.	No, you don't eat herring.
Daabí, ɔ̀nní mmàné.	No, he doesn't eat herring.
Daabí, yɛ̀nní mmàné.	No, we don't eat herring.
Daabí, mɔ̀nní mmàné.	No, you don't eat herring.
Daabí, wɔ̌nom ǹní mmàné.	No, they don't eat herring.

Megyaé.	I stop.	Megyaé nò.	I do stop him.
Wogyàe.	You stop.	Wógyàé no.	You do stop him.
Ɔgyaé.	He stops.	Ɔgyaé nò.	He does stop him.
Yɛgyaé.	We stop.	Yɛgyaé nò.	We do stop him.
Mógyàé.	You stop.	Mógyàé nò.	You do stop him.
Wɔ́nom gyàé.	They stop.	Wɔ́nom gyàé nò.	They do stop him.

Megyaé kɔ.	I stop going.	Mennyaé.	I don't stop.
Wógyàé kɔ́.	You stop going.	Wóǹnyaé.	You don't stop.
Ɔgyaé kɔ́.	He stops going.	Ɔnnyaé.	He doesn't stop.
Yɛgyaé kɔ́.	We stop going.	Yɛnnyaé.	We don't stop.
Mógyàé kɔ́.	You stop going.	Móǹnyaé.	You don't stop.
Wɔ́nom gyàé.	They stop going.	Wɔ́nom ǹnyaé.	They don't stop.

Mennyaé nò.	I don't stop him.	Mennyaé kɔ́.	I don't stop going.
Wóǹnyaé nò.	You don't stop him.	Wóǹnyaé kɔ́.	You don't stop going.
Ɔnnyaé nò.	He doesn't stop him.	Ɔnnyaé kɔ́.	He doesn't stop going.
Yɛnnyaé nò.	We don't stop him.	Yɛnnyaé kɔ́.	We don't stop going.
Móǹnyaé nò.	You don't stop him.	Móǹnyaé kɔ́.	You don't stop going.
Wɔ́nom ǹnyaé nò.	They don't stop him.	Wɔ́nom ǹnyaé kɔ́.	They don't stop going.

Mereyɔ́.	I am making it.
Ɔreyɔ́.	He is making it.
Yɛreyɔ́.	We are making it.
Wɔreyɔ́.	They are making it.
Wórèyɔ́.	You (s.) are making it.
Mórèyɔ́.	You (pl.) are making it.
Yaw reyɔ́.	Yaw is making it.
Kofí rèyɔ́.	Kofi is making it.
Ámmá rèyɔ́.	Amma is making it.
Asɛ́m rèyɔ́.	Asɛm is making it
Ɔpɔ́n rèyɔ́.	Ɔpɔn is making it.
Mérènyɔ́.	I am not making it.
Ɔ́rènyɔ́.	He is not making it.
Yɛ́rènyɔ́.	We are not making it.
Wɔ́rènyɔ́.	They are not making it.
Wórènyɔ́.	You (s.) are not making it.
Mórènyɔ́.	You (pl.) are not making it.
Yaw ré̀nyɔ́.	Yaw is not making it.
Kofí rènyɔ́.	Kofi is not making it.
Ámmá rènyɔ́.	Amma is not making it.
Asɛ́m rènyɔ́.	Asɛm is not making it.
Ɔpɔ́n rènyɔ́.	Ɔpɔn is not making it.

Meredidí.	I am eating.
Ɔredidí.	He is eating.
Yɛredidí.	We are eating.
Wɔredidí.	They are eating.
Wórèdidí.	You (s.) are eating.
Mórèdidí.	You (pl.) are eating.
Yaw redidí.	Yaw is eating.
Kofí rèdidí.	Kofi is eating.
Ámmá rèdidí.	Amma is eating.
Asɛ́m rèdidí.	Asɛm is eating.
Ɔpɔ́n rèdidí.	Ɔpɔn is eating.
Mérènnidí.	I am not eating.
Ɔrènnidí.	He is not eating.
Yɛ́rènnidí.	We are not eating.
Wɔ́rènnidí.	They are not eating.
Wórènnidí.	You (s.) are not eating.
Mórènnidí.	You (pl.) are not eating.
Yaw rennidí.	Yaw is not eating.
Kofí rènnidí.	Kofi is not eating.
Ámmá rènnidí.	Amma is not eating.
Asɛ́m rènnidí.	Asɛm is not eating.
Ɔpɔ́n rènnidí.	Ɔpɔn is not eating.

Merekɔ́` asúo.	I am going for water.
Ɔretwá` abɛ́.	He is tapping the palm tree.
Wɔredí` aduané no.	They are eating the food.
Merehwɛ́ mú.	I am looking inside.
Yɛrefá hɔ́.	We are going that way.
Wɔ́rènkɔ só.	They won't go on.
Ɔ́rèmma há.	He won't come here.
Ɔ́rènto mé.	He won't catch me.
Wɔ́rènhũ nó.	They won't see him.
Ɔ́rèntó mè da.	He will never catch me.
Wórènhṹ nò nnɛ́.	You won't see him today.

I.	II.	
Mɛ́twa.	Merebɛtwá.	I'll cut (it).
Ɔbɛ́twa.	Ɔrebɛtwá.	He'll cut (it).
Yɛbɛ́twa.	Yɛrebɛtwá.	We'll cut (it).
Wɔbɛ́twa.	Wɔrebɛtwá.	They'll cut (it).
Wóbɛtwa.	Wórèbɛtwá.	You'll (s.) cut (it).
Móbɛtwa.	Mórebɛtwá.	You'll (pl.) cut (it).
Yaw bɛ́twa.	Yaw rebɛtwá.	Yaw will cut (it).
Kofí bɛtwa.	Kofí rèbɛtwá.	Kofi will cut (it).
Ámmá bɛtwa.	Ámmá rèbɛtwá.	Amma will cut (it).
Mɛ́sɔre.	Merebɛsɔré.	I'll get up.
Ɔbɛ́sɔ́re.	Ɔrebɛsɔré.	He'll get up.
Yɛbɛ́sɔ́re.	Yɛrebɛsɔré.	We'll get up.
Wɔbɛ́sɔ́re.	Wɔrebɛsɔré	They'll get up.
Wóbɛsɔ́re.	Wórèbɛsoré.	You'll (s.) get up.
Móbɛsɔ́re.	Mórèbɛsɔré.	You'll (pl.) get up.
Yaw bɛ́sɔ́re.	Yaw rebɛsɔré.	Yaw will get up.
Kofí bɛsɔ́re.	Kofí rèbɛsɔré.	Kofi will get up.
Ámmá bɛsɔ́re.	Ámmá rèbɛsɔré.	Amma will get up.
Mɛ́posá.	Merebɛpósá.	I'll rub it in my hands.
Ɔbɛ́posá.	Ɔrebɛpósá	He'll rub it in his hands.
Yɛbɛ́posá.	Yɛrebɛpósá.	We'll rub it in our hands.
Wɔbɛ́posá.	Wɔrebɛpósá.	They'll rub it in their hands.
Wóbɛposá.	Wórèbɛpósá.	You'll (s.) rub it in your hands.
Móbɛposá.	Mórèbɛpósá.	You'll (pl.) rub it in your hands.
Yaw bɛ́posá.	Yaw rebɛpósá.	Yaw will rub it in his hands.
Kofí bɛposá.	Kofí rèbɛpósá.	Kofi will rub it in his hands.
Ámmá bɛposá.	Ámmá rèbɛpósá.	Amma will rub it in her hands.

Yɛbɛ́bisà agyá.	We'll ask father.
Mɛ́posà taa nó.	I'll rub the tobacco in my hands.
Kofí bɛpopà póno no so.	Kofi will clean the table top.
Afúa bɛbobɔ̀ ntamá no.	Afua will fold the cloth.
Abɔfrá no rèbɛtásè né nyìnáa.	The child will gather them all up.
Ɛná rebɛsésà nkátéɛ no.	Mother will gather the groundnuts.

Yɛbɛ́bisà no.	We'll ask him.
Merebɛdídì ansa.	I'll eat first.
Abóa no bɛtetè no.	The animal will tear him in pieces.

CONVERSATION V

Notes

1. Wokyerɛ́ déɛn? Na wóbeyɛ dêɛn adwúma?

   deɛn is used both as an interrogative pronoun and (with different tone) as an interrogative adjective. In the latter use it precedes the noun it modifies.

2. Ɔkyérɛkyèrɛni, kuaní, sikaní: Amérícàfoɔ́.

   "The personal suffixes -ni, used only in the sing. number; and -fo (Ak. foɔ) used in the sing. and plur. numbers, are originally independent nouns, meaning "person, people", but are so frequently and almost exclusively, used in composition in order to form personal nouns that we may call them suffixes." (Gr. 38)

   -ni forms personal nouns both from other nouns and from verbs. e.g.

   a) from names of countries and places: Ɔkrãnní
      (< Nkran, Accra), Amérícàni....

   b) from abstract and concrete nouns like
      siká, money, kúá, farm, plantation. > ɔsikaní, ɔkuani

   c) from the infinitive forms of verbs either simple or reduplicated:
      ɔsũání, student ɔkyérɛkyèrɛní, teacher.

   -fóɔ often functions as the plural equivalent of -ni: Amérícàfóɔ, asikafóɔ (note change of prefix) but also , like -ni, forms singular personal nouns from other nouns and verbs:

   ɔdefóɔ (< ade, thing), wealthy person

   ɔsomfóɔ (< som, to serve), servant.

   ɔtɔmfóɔ (< tɔn, to sell), trader.

3. Siká nní mu/ Amérícàfóɔ pìi nní sìká.

nní (< di) is the suppletive negative of wɔ, to have, to be in a place.

ńyɛ pìi 'not a lot' ńyɛ (< ɛnyɛ́, "it isn't") negates what follows.

It is used, especially, to negate word groups that do not contain a verb.

For example: mé a, Kofí a. It is I/Kofi.

ńyɛ́ mé a, ǹyɛ Kòfí a. It isn't I/Kofi.

4. ɔtɔn ntomá. She sells cloth (for a living) tɔn, to sell, is one of a few common verbs in Asante (pam, to sew, and twa, to cut, are others) which occur in both the Continuative and Present tenses but with a somewhat different meaning in the Continuative.

ɔtɔn ntoma "She sells cloth for a living", or
"She is a seller of cloth".

ɔpam ntaadeɛ. "She sews dresses for a living" or
"She is a seamstress by profession".

ɔtɔ̂n ntoma. "She does sell cloth (on occasion).

ɔpâm ntaadeɛ. "She does sew dresses (from time to time).

ɔretɔ̂n ntoma, "She is selling cloth now".

ɔrepâm ntaadéɛ, "She is sewing dresses now".

5. Na wó màamé nso dɔ àfúo ànáa? Note the pronunciation of the sequence of vowels (af)úo à(naa). Two features require brief comment:

1) the pronunciation of u in contexts such as the present, and
2) the elision of ɔ before a resulting in a pronunciation that could be written a)fwîaa(náa).

u in Akan is generally 'fronted' when followed by another vowel: it sounds something like the French u in *plume*. (Dictionary XVII). In the Asante dialect, some speakers have -*wɨ*- for *ü*: they pronounce *Afwía*, *Akwíá* -- for *Afúa*, *Akúá* ----

Vowels are frequently elided in spoken Akan. The rules by which certain vowels are retained, some dropped and others lengthened are complex and cannot be given here. The junction *ọ + a* is one in which it is common to elide the first vowel and retain and lengthen the second. Examples of other junctions are:

ɛyɛ́ à, bra 'Come if you can' may be pronounced *ɛyáà, bra*.

wahwíe agú 'He has poured it out' may be pronounced *wahwíạạgú*

In some junctions either vowel may be elided: *ma ɛsɛ́n no so* 'lift up the pot', for example may be pronounced as it is written or *m'ɛsɛ́n no so* or *ma sɛ́n no so*. Neither elision requires compensatory lengthening of the retained vowel.

And in some junctions, both vowels are always given their full pronunciation: for example when *u* or *i* is followed immediately by *a*

ɔwú à, if he dies.

ɔdí a, if he eats it.

VOCABULARY V

Nouns

1. abákɔsɛm, history

abán, fort, castle, hence the government

báǹk (bánkè)

brékyà, mason, bricklayer

carpenter (kápìnta)

adekyeré, teaching, instruction

dóctòr (dɔ́kòta)

o-dunsiní, pl. adunsinfóɔ, herbalist

afúo (afúw), pl. mfúo, plantation, farm

ahemfíe (ahemfí), chief's house, palace

kookóò, cocoa

o-kuaní, pl. akuafoɔ́, farmer

ɔ-kyerɛkyérɛ̀ní, pl. akyerɛkyérɛ̀foɔ́, teacher

ɔ-kyerɛmã́, pl. akyerɛmã́, drummer

e-mṹ(u), interior, inside (Gr. 119)

nnéɛma (sing. adéɛ), things

o-sikaní, pl. asikafóɔ, rich man

ɔ-sɔ́fó, pl. asɔ́fɔ́, priest, minister, missionary

asɔ́re, public worship, divine service

schóòlní (o-sukúùní), pl. asukúùfoɔ́, one who goes to school, schoolboy, schoolgirl

teácher (tíkyà)

ntomã́ (ntãmã́), cloth

twenée (atwené), pl. ntwené(e), drum

yadéɛ (ɔ-yaré), sickness, disease

ayaresábéa, hospital

2. Names of Places and People

Tarkwa (Tákwa) a town in Ghana

Africa (Áfríkà)

Americafoɔ (Amɛ́rékàfoɔ́); Americans

Verbs

dɔ́ (dɔ́w), to cultivate land, to farm; to weed

kã́, to play the drum

kra᷄, to take leave, say goodbye

sá, to cure, heal

sí, to raise, erect, build

tɔn, to sell

Adjectives, Adverbs, etc.

o-bíara (indef. pr.) anyone (Gr. 60)

e-bíà (adv.) perhaps (Gr. 135)

kɛsé(ɛ) (adj. adv.) big, in large amount

nǎnso (conj.) but, still, however

énti (conj), therefore, and so, on that account (Gr. 252)

CONVERSATION VI

	-A-	
1.	Mepa wo kyɛ́w, ɛnnɛ́ da bɛn?	Excuse me, what day is it today?
	-B-	
	Ɛnnɛ́ yɛ̀ Ɛdwóada. Wónìm nná no nyìnáa din?	It's Monday. Do you know the names for all the days of the week?
	-A-	
	Daabí. Mesrɛ́ wo, ká̃ kyerɛ̀ mé ɛ̀.	No, I don't. Please tell me what they are.
	-B-	
	Yoo. Tie no yíé:	All right: listen.
	Ɛdwóada.	Monday.
	Ɛbénada.	Tuesday.
	Wukúada.	Wednesday.
	Yáwóada.	Thursday.
	Efíada.	Friday.
	Méméneda.	Saturday.
	Kwasíada.	Sunday.
	-A-	
	Hḿḿ. Meda ase.	Thank you.
	-B-	
	Wókàé né nyìnáa? Ká̃ kyerɛ̀ me.	Have you got them? Say them for me.
	-A-	
	Ɛdwóada, Ɛbénada . . .	Dwoada, Beneda . . .
	-B-	
	Mó, mo, mo. Wóayɛ̀ adéɛ. Kyea me.	That's good. Well done. Let me shake your hand.
	-A-	
	Meda ase. Meda ase pápaapa.	Thank you. Thank you very much.

-A-		
	Kofí, yὲwoo wo da bέn?	Kofi, what day were you born on?
-B-		
	Yεwoo me Fiada. Na wó nsɔ ɛ̌?	Friday. And you?
-A-		
	Yεwoo me Méméneda.	Saturday.
-B-		
	Saá? Ɛ́nnὲε yεfrέ wò Ámmá.	So you are called Amma then.
-A-		
	Saá? Ádέn?	Oh, why?
-B-		
	Efiri sε̂ onípa biara wɔ̀ da-dín.	Because everybody has a day-name.
-A-		
	Kã nnà-dín no nyìnáa kyerὲ me.	Tell me all the day-names there are.
-B-		
	Mmarímá dέε yὲ: Kwadwó, Kwabená, Kwakú, Yàw, Kofí Kwămè, Kwasí.	Boys are called: Kwadwo, etc.
-A-		
	Hḿḿ.	Mm.
-B-		
	Mmáa nso dέε yὲ : Adwóa, Abénaa, Akúá, Yàá, Afía (Afua) Ámmá, Akósua.	And girls are called: Adwoa, etc.
-A-		
	Mó. Meda ase.	Good, thank you.
-B-		
	Yεnní asèdá, Ámmá.	All right, Amma.

2.

-A-		
	Ɛnnɛ́ da bɛn?	What day is it today?
-B-		
	Ɛnnɛ́ Bena.	Today is "Benada."
-A-		
	Ɛ́nnèɛ nnórá yɛ̀ Dwóada.	Then yesterday was "Dwoada."
-B-		
	Aáne.	Yes.
-A-		
	Na ɔkyéna ɛ̌?	What about tomorrow?
-B-		
	Ɔkyéna yɛ̀ Wukúada.	It'll be "Wukuada."
-A-		
	Mó! Wóayɛ̀ adéɛ. Wókàé àdekán no?	Well done. Do you remember the counting?
-B-		
	Aáne, mèkaé bàakṍ, mmìenú . . . èdú.	Yes. I can say "baako" . . . "edu."
-A-		
	Mó! Yɛbɛ́tóa so. Kã́:	Good. We'll go on from there:
	dúbàakṍ	eleven
	dúmìenú	twelve
	dúmìɛnsã́	thirteen
	dúnán	fourteen
	dúnúm	fifteen
	dúnsȉá	sixteen
	dúnsón	seventeen
	dúnwɔ̀twé	eighteen
	dúnkrón	nineteen
	aduonu.	twenty.
-A-		
	Séìséì wóanyà nná sɛn wɔ̀ Kumáse?	How long have you been in Kumase now?
-B-		
	Manyá ǹná dúnúm.	Fifteen days.

	-A-		
		Óò, wóanyà adapɛ́n mmìenú dàda. Wóbɛdi adàpɛ́n sɛn wɔ há?	You've been here two weeks already. How many weeks will you be here altogether?
	-B-		
		Mɛ́di adàpɛ́n bèbree.	I'll be here for many weeks.
	-A-		
		Saá? Abosómé sɛn?	Really. How many months?
	-B-		
		Abosómé nkrón.	Nine.
	-A-		
		Óò, wórènní afé.	You won't be here a year.
	-B-		
		Afé yɛ àbosómé sɛn?	How many "abosome" are there in an "afe?"
	-A-		
		Sêisêi, aféi yɛ̀ abosómé dúmienú.	Nowadays there are twelve.
	-B-		
		Mérènní afé wɔ̀ há.	I won't be here a year then.
	-A-		
		Ó̀o, di mféɛ mmìenú. Wóbɛtè Twî páa.	Stay for two years. You'll really understand Twi.
	-B-		
		Mféɛ mmìenú?	Two years?

* * * * * *

	-A-		
3.		Wóbáà Ghánà akyɛ́?	Did you come to Ghana a long time ago?
	-B-		
		Akyɛ́ kàkrá. Madí àfé ne àbosómé mmìɛnsá̃.	Yes, some time ago. I have been here a year and three months.
	-A-		
		Wókyèrɛ́ adéɛ wɔ̀ héne?	Where have you been teaching?

-B-	
Mekyerɛ́ adéɛ wɔ̀ Kokofú.	At Kokofu.
-A-	
Wówɔ̀ schóòlfóɔ bèbree?	Do you have a big class?
-B-	
Aáne. Mewɔ schóòlfóɔ bɛyɛ . . .	I have about . . .
-A-	
Aduonu?	Twenty?
-B-	
Daabí, aa . . .	No! eh . . .
-A-	
Aduonú-bàakṍ, aduonú-mmìenú . . .?	Twenty-one, twenty-two?
-B-	
Daabí.	No. (Oh Dear) . . .
-A-	
Aduasã́? Aduasã́-bàakṍ?	Thirty, thirty- one?
-B-	
Daabí.	No.
-A-	
Aduanán? Aduanán-baàkṍ?	Forty, forty-one?
-B-	
Aáne, aduanán-núm.	Right. Forty-five.
-A-	
Éì, wówɔ̀ schóòlfóɔ bèbree ampá. Hwɛ́, tie adekán no bio. Yɛbɛ́tóa so:	Yes, you have a big class indeed. Right. Listen, we'll go on with the counting:
aduasã́, aduasã́-bàakṍ . . .	thirty, thirty-one . . .
aduanán, aduanán-bàakṍ . . .	forty, forty-one . . .
aduonúm	fifty
aduosĩ́a	sixty
aduɔsón	seventy
aduɔwɔ́twe	eighty
aduɔkrón	ninety
ɔha.	one hundred.
ɛyɛ́. Sũa né nyìnáa yíe Akyíri yi yɛ̀bɛ́tóa so.	O.K. Learn all that well and we'll go on with it later.
B	
Yoo.	All right.

DRILL 6

A.	Wóbàa Kumáse dàbɛ́n?	When did you come to Kumase?
	Mebaa nnórá.	I came yesterday.
	Nnórá nà mebáèɛ́.	I came yesterday.
	Mebaa nnórá akyi.	I came the day before yesterday.
	Méréba ara ni.	I have just come.
	Kofí bɛba dàbɛ́n?	When will Kofi come?
	Ɔbɛ́ba kyéna.	He will come tomorrow.
	Ɔbɛ́ba kyéna akyi.	He will come the day after tomorrow.
	Ɔbɛ́ba Dwóada.	He will come on Monday.
	Aká ǹná sɛn nà yɛdí Adɛ̀ɛ́?	How many days to the Adae festival?
	Aká ǹná nnán	Four days.
	Aká nnàawɔ́twe mmìenú.	Two weeks.
	Efírì aséɛ ɔkyéna.	It will begin tomorrow.
	Ámmá báà há akyɛ́?	Has Amma been here a long time.
	Wanyá àbosómé mmìɛnsá.	She has been here three months.
	Daabí,ɔ̀báà há ɛnkyɛ̀ree.	No. She hasn't been here long.
	Ɔbɛ́nya àbosómé nnán Kwàsíada.	She will have been here four months

B.	Yɛwoo wo da bɛ́n?	Which day were you born on?
	Yɛwoo me Fíada.	I was born on Friday.
	Yɛwoo no da bɛ́n?	Which day was he born on?
	Yɛwoo no Méméneda.	He was born on Saturday.
	Yɛwoo me da bɛ́n?	Which day was I born on?
	Yɛwoo wo Bénada.	You were born on Tuesday.
	Yɛwoo wo Fíada enti yɛ̀frɛ́ wò Kofí.	I was born on Friday so I'm called Kofi.
	Yɛwoo me Bénada enti yɛ̀frɛ́ mè Kwabená.	I was born on Tuesday so I'm called Kwabena.
	Yɛwoo no Méméneda enti yɛ̀frɛ́ nò Kwa´mè.	I was born on Saturday so I'm called Kwame.
	Yɛfrɛ́ mè Kwabená èfiri sɛ̂ yɛwoo me Bénada.	I'm called Kwabena because I was born on Tuesday.
	Yɛfrɛ́ wò Kofí èfiri sɛ̂ yɛwoo wo Fíada.	You are called Kofi because you were born on Friday.
	Yɛfrɛ́ nò Kwa´mè efiri sɛ̂ yɛwoo no Méméneda.	He is called Kwame because he was born on Saturday.
	Yɛwoo no Yáwóada enti yɛ̀frɛ́ nò Yaá.	She was born on Thursday so she is called Yaa.
	Yɛwoo no Dwóada enti yɛ̀frɛ́ nò Adwóa.	She was born on Monday so she is called Adwoa.
	Yɛwoo no Wukúada enti yɛ̀frɛ́ nò Akúá.	She was born on Wednesday so she is called Akua.

C.

Ɛnnɛ́ yɛ̀ da bɛ́n?	What day is today?
Ɛnnɛ́ yɛ̀ Dẃoada.	Today is Monday.
Ɛnnɛ́ dá bɛn?	What day is today?
Ɛnnɛ́ Memèné.	Today is Saturday.
Ɛnnɛ́ yɛ̀ Fíada?	Is today Friday?
Daabí ɛ̀nnɛ́ yɛ̀ Bẽ́nada.	No today is Tuesday.
Ɛnnɛ́ yɛ̀ Dwóada?	Is today Monday?
Ɛnnɛ́ yɛ̀ Dwóada.	Today is Monday.
Ɛnnɛ́ Dwóɔ?	Is today Monday?
Ɛnnɛ́ Dwóɔ.	Today is Monday.
Ɛnnɛ́ yɛ̀ Bẽ́nada?	Is today Tuesday?
Ɛnnɛ́ yɛ̀ Bẽ́nada.	Today is Tuesday.
Ɛnnɛ́ Bẽ́na?	Is today Tuesday?
Ɛnnɛ́ Bẽ́na.	Today is Tuesday.
Ɛnnɛ́ yɛ̀ Wukúada?	Is today Wednesday?
Ɛnnɛ́ yɛ̀ Wukúada.	Today is Wednesday.
Ɛnnɛ́ Wúkuo?	Is today Wednesday?
Ɛnnɛ́ Wúkuo.	Today is Wednesday.
Ɛnnɛ́ yɛ̀ Yáwóada?	Is today Thursday?
Ɛnnɛ́ yɛ̀ Yáwóada.	Today is Thursday.
Ɛnnɛ́ Yáwòɔ́?	Is today Thursday?
Ɛnnɛ́ Yáwòɔ́.	Today is Thursday.
Ɛnnɛ́ yɛ̀ Fíada?	Is today Friday?
Ɛnnɛ́ yɛ̀ Fíada.	Today is Friday.
Ɛnnɛ́ Fíe?	Is today Friday?

Ɛnnɛ Fíe.	Today is Friday.
Ɛnnɛ́ yɛ Méméneda?	Is today Saturday?
Ɛnnɛ́ yɛ̀ Méméneda.	Today is Saturday.
Ɛnnɛ́ Mémèné?	Is today Saturday?
Ɛnnɛ́ Mémèné.	Today is Saturday.
Ɛnnɛ́ yɛ̀ Kwasíada?	Is today Sunday?
Ɛnnɛ́ yɛ̀ Kwasíada.	Today is Sunday.
Ɛnnɛ́ Kwásie?	Is today Sunday?
Ɛnnɛ́ Kwásie.	Today is Sunday.

CONVERSATION VI

Notes

1) efiri sɛ̂ conj. (lit. 'it comes from the circumstance that') meaning 'because' (Gr. 141, 275).

2) Kã nnadín no nyìnáa kyerɛ̀ me. kã to say, kyerɛ́ to show, teach On these combinations of verbs see Gr. 113.

"In Akan a verb expressing the notion of an action in a wide and general sense may take a specific complement so that both words together denote one new idea which in the English and other languages is usually expressed by a single verb. e.g. kã + kyerɛ́ = to tell . Such peculiar combinations we call verbal phrases." (Gr. 210-220) The Grammar lists seven kinds of verbal phrases, of which kã -- kyerɛ exemplifies the seventh, a principal and a supplemental verb. Each verb may have its specific subjects and objects or adverbs and complements:

Mewɔ asɛ́m bi mèkã́ mekyèrɛ́ wo. I have something to tell you.

Combinations of verbs and verbal phrases are treated in more detail, especially as to tone, in later lessons.

3) mmarímá déɛ, mmáa nso déɛ: déɛ is an indefinite pronoun (< adéɛ, thing) put after possessive nouns or pronouns instead of a noun mentioned earlier to avoid its repetition, or with general indefinite meaning (Gr. 62). This construction in Akan can usually be translated by the English 'mine, John's......etc.' deɛ́ cannot be used to refer to persons: In sentences like the following it is necessary to repeat the noun. me bá wàre sɛ̂n wo bá my child is taller than yours. Some people use dêa for déɛ at the end of a sentence. The tone of déɛ is high after a low tone, mid after a high.

4. Yenní asèdá. A response to meda ase. asedá is a noun 'thanks, thanking' regularly formed from da-ase (Gr. 39).

5. ɛnnɛ́ dá bɛn? / ɛnnɛ́ yɛ̀ da bɛ́n? Certain constructions in Akan may occur with or without the copula. In the present case, note the special forms and tones of the nouns used in the verbless sentence.

6. Wó̀renní (afé) 'You won't spend (a year)' 2nd pers. sing. negative Future - Progressive tense.
The negative Future and the negative Progressive are expressed by the same form. This form is spelled with a prefix re- plus N- before the verb root. In some dialects, the spelling corresponds to the pronunciation, but in Asante re- represents nothing in the pronunciation.
All prefixed pronouns have high tone in the negative Progressive - Future N- has low tone. A following monosyllabic root has either high or low tone, a following disyllabic root has low-high or high-high tone according to class.

7. Wóbâa Ghánà akyɛ́? Wobaa is 2nd pers. sing. Preterite affirmative. The Preterite marks action in past time. (Gr. 91. 3).
There are two forms of this tense, one with the 'so called' palatal suffix (Gr. 91) and a second, in which the suffix is dropped when an object or other word follows.
In some types of Asante speech the Preterite is formed by lengthening the final element of the verb root and suffixing -yɛ. Before an object -yɛ is dropped. ba, to come: ɔbaayɛ, he came ɔbaa há, he came here.
If the final element of the verb root is a nasal consonant, it is often pronounced with a following -u/o before the suffix:

ɔkũm^{u}yɛ, he killed it.

ɔpamoyɛ, she sewed it.

When an object follows the verb and the suffix is dropped, the nasal consonant is pronounced long, like other final elements:

ɔkũmm no, he killed him.

ɔpamm ataadéɛ no, she sewed the dress.

The spelling of these forms varies. In written Akuapem they are fairly generally spelled, as in the Grammar, with a single vowel in the suffixed form, the suffix being either -e or -i according to the rules of vowel harmony. The root vowel is doubled if the suffix is dropped: ɔbae, he came ɔbaa há, he came here. Some Asantes spell the Preterite Tense in its two forms as we have done above. Others spell the suffix -eɛ or -iɛ instead of -yɛ. Some double the root vowel in both forms, some only in the form without suffix: ɔbaeɛ, ɔbaaeɛ, he came*. There would appear to general agreement on the spelling of the form without suffix: viz, as above, ɔbaa há

b) Tones: In the Preterite affirmative tense, the suffix has low tone, the roots of monosyllabic verbs have low tone, the roots of disyllabic verbs have low tone on the first syllable and falling (high-low) tone on the second. Prefixed pronouns have low tone except for the 2nd pers. sing. and plural which have high tone.

---

*For some Asante-speakers the longer of the two forms is reserved for special constructions (e.g. such as involve secondary Intonation), the shorter (Akuapem) form being used as the 'normal' form.

8. Madí àfé 'I have spent a year'. Madí is 1st pers. singular affirmative Perfect Tense.

"The Perfect Tense marks action completed in the past time, but whose result is present as a state or whose consequences extend to the present time. It is formed by the prefix a-."(Gr. 91)

The tone of a- depends upon what precedes it: Initially and after a low tone a- is low, in all other contexts it is high.

Monosyllabic verb roots have high tone after a- with low tone, dropped high tone after a- with high tone. Disyllabic verb roots have a high-high sequence after a- with low tone, dropped high-high sequence after a- with high tone.

The prefixed pronouns have low tone except for the 2nd pers. sing. and plural, which have high tone. The first pers. sing. pronoun loses its vowel before a-: madí, I have eaten it. makɔ́, I have gone.

The 3rd pers. sing. pronoun is normally w- before a-: wadi, he has eaten it. wakɔ́, he has gone. There is no inanimate prefixed pronoun for the Perfect tense. The equivalent of English "it/they (inanimate) have gone" is Akɔ́.

9. Méréba ara ni. 'I have just come.' The construction has secondary Intonation. See Appx. II. The same sentence in primary Intonation (Merebá ara ni) would mean 'I'm just coming'.

VOCABULARY VI

ɛda	mmarima	mmaa
Kwasíada	Kwasí	Akósua
Dwóada	Kwadwó	Adwóa
Bẽ́nada	Kwabená	Abénaa
Wukúada	Kwakú	Akúá
Yáwóada	Yaw	Yaá
Fíada	Kofí	Afúa
Mẽ́mẽ́neda	Kwa´mè	Ámmá

VOCABULARY VI

Nouns

ɔ-bosómé (ɔbósṍm) pl. abosómé, moon, month

ɛ-dá, pl. nná, day

ɛ-dadín pl. nnadín, 'day-name'

dapɛ́n pl. adapɛ́n, week

afé pl. mféɛ, year

ɔ-kyẽ́na, tomorrow

akyí, back, rear, behind (Gr. 119)

ɔkyena akyi, day after tomorrow

nnórá akyi, day before yesterday

nnawɔ́twe (nnaawɔ́twe) week

nnórá (nnɛ́ra) yesterday

asedá, thanks, gratitude

Numbers (Gr. 77)

(e)dúbàakṍ - eleven

(e)dúmìenú (edúmìenú) twelve

(e)dúmìɛnsã́ - thirteen

(e)dúnán (edúnnán) - fourteen

(e)dúnúm (edúnnúm) - fifteen

(e)dúnsìá - sixteen

(e)dúnsón - seventeen

(e)dúnwɔ̀twé - eighteen

(e)dúnkrón - nineteen

aduonu - twenty

aduasã́ - thirty

aduanán - forty

aduonúm - fifty

aduosĩ́a - sixty

aduɔsón - seventy

aduɔwɔ́twe - eighty

aduɔkrón (aduakrón)- ninety

ɔha - hundred

Verbs

dí, to eat: to spend, live or last a certain time

kã́ - kyèrɛ́, to teach

kaé, to remember

kyɛ́(re), to last, continue: to be a long time

kyeá (kyiá), to shake hands, greet

nyã́, to get

srɛ́ (sérɛ́), to beg, ask

tié, to listen, pay attention

toá-so, to go on, continue

wó, to give birth, to have children

Interjections

mepa wo kyɛ́w, (lit.'I take off my hat for you.)excuse me, please.

wóayɛ̀ adɛ́ɛ, well done!

Adverbs, etc.

dada (dedaw), already

efiri sɛ́ (efisɛ̂) conj., because

akyíri yi, recently, lately

CONVERSATION VII

-A-	
1. Abénaa, hyìa Owúrà Jóhnsòn.	Abenaa, this is Mr. Johnson.
-C-	
Ɛyɛ́ mè anígye sɛ̀ máhyia woɔ.	I am pleased to meet you.
-B-	
Mé nso sàá ara.	Nice to meet you.
-A-	
Abénaa yɛ̀ mé wɔ̀fa bá. Ɔfiri Mampɔn.	Abenaa is a cousin of mine. She comes from Mampon.
-B-	
Na wórèyɛ́ dɛ́n wɔ̀ Nkran?	What are you doing in Accra?
-C-	
Mebɛsráà mé sèwáa, Kòfí màamé.	I came to visit my aunt; she is Kofi's mother.
-A-	
Abénaa kúnu kɔ Àburokyíre.	Abenaa's husband has gone to Europe.
-B-	
Saá? Ɔkɔɔ da bɛ́n?	Really. When did he go?
-C-	
Ɔkɔɔ Wukúada yi ara.	This very Wednesday.
-B-	
Na wó nso wobɛkɔ bì anáa?	Are you going too?
-C-	
Daabí. Ɔ́rènkyɛ́re koraa. Ɔbɛ́di bòsómé kóro pɛ. Owúrà Jóhnsòn, wófìri héne?	No. He won't be there long. He'll only spend a month there. Where are you from, Mr. Johnson?
-B-	
Mefiri Califórnìa. Wónìm hɔ́?	I am from California. Do you know California?
-C-	
Daabí.	No.
-A-	
M'adámfò bí kɔ̀ɔ sukúù wɔ hɔ́.	A friend of mine went to school there.
-C-	
Kofí, hwãne a?	Who was it, Kofi?

	-A-	Ɔsɛé Kòfí.	It was Osei Kofi.
	-C-	Áá, àmpá. Ne yére nso kɔ̀ɔ bi.	That's right. His wife went with him, didn't she?
	-B-	Saá? Na séìsei wo´nom wɔ̀ héne?	Really? Where are they now?
	-C-	Ɔsɛé ne Àkúá wɔ̀ Tamale. Ɔsɛé yɛ̀ engineéèr wɔ hɔ́.	Osei and Akua are in Tamale. Osei is an engineer there.
	-B-	Wɔ´nom kyɛ̀ree wɔ Califórnìa?	Were they in California a long time?
	-C-	Aáne, wɔ̀dii mféɛ nnúm.	Yes, they were there for five years.

* * * * * *

2.	-A-	Jôhn, m'akónta nie. Yɛfrɛ́ nò Kwa´mɛ̀ Wúsu.	John, this is my brother-in-law. He is called Kwame Wusu.
	-B-	Ɛyɛ́ mè anígye sɛ̀ máhyia woɔ.	I am pleased to meet you.
	-C-	Éì, wótè Twí óɔ. Hwã́n nà ɔkyérɛ́ɛ̀ wóɔ?	Oh, you understand Twi. Who taught you?
	-B-	Wo akónta Kòfí a.	Your brother-in-law, Kofi.
	-C-	Wóbáà Ghánà akyɛ́?	Did you come to Ghana a long time ago?

	-B-	
Ɛnkyɛ́rèe papá. Manyá àbosómé mmìenú pɛ.		No. Not so long ago. I have only been here for two months.
	-C-	
Wóawáre?		Are you married?
	-B-	
Daabí. Mennyá nwáréèɛ.		No. Not yet.
	-C-	
Áá, mmérɛ pìi wɔ hɔ́.		Ah, well, there is plenty of time for it.
	-A-	
Kwámè, na wónam̀ héne ni?		Where are you off to, Kwame?
	-C-	
Merekɔsrá m'asé baa, wò abérèwá. Mehṹù nó akyɛ́. Ɔwɔ hɔ́?		I am going to see my mother-in-law -- your old lady. I haven't seen her for a long time. Is she home?
	-A-	
Aáne, ɔ̀wɔ hɔ́. Na mé núabáa no hõ tè sɛ́n?		Yes, she is. And how is my sister?
	-C-	
Ne hṍ yɛ́ yíe.		She is all right.
	-A-	
Hwɛ ne só yíe óo.		Take good care of her, will you.
	-C-	
Yoo, maté.		All right, I will.

DRILL 7

A. Wónìm Kofí?	Do you know Kofi?
Aáne, mènim no. Ɔyɛ me búsũ̀aní.	Yes, I know him. He is a relative on my mother's side.
Kofí yɛ̀ wo búsũ̀aní?	Is Kofi a relative of yours?
Aáne, yɛ̀yɛ abusũafóɔ.	Yes, we are relatives.
Kofí yɛ̀ wo déɛbɛn?	What relation is Kofi to you?
Ɔyɛ mé màamé kumaa ba.	He is my mother's younger sister's son.
Ɔyɛ mé núa.	He is my brother.
Ɔyɛ me wɔ́faàse.	He is my sister's son.
Ɔyɛ m'akónta.	He is my sister's husband.
Kofí yɛ̀ wo búsũ̀aní?	Is Kofi related to you?
Daabí, ɔ̀yɛ m'ásè.	No, he is my father-in-law.
Daabí, yɛ̀yɛ nsenóm.	No, we are related by marriage.
Kofí, hwán nie?	Kofi, who is this?
Mé wɔ̀fa.	My mother's brother.
Akósua, hwán nie?	Akosua, who is this?
Mé kòra.	My co-wife.
M'akúmáa.	My brother's wife.
Kwá mè hyia mé sèwáa Maàmé Abénaa Mánsa.	Kwame meet my father's sister, Maame Abenaa Mansa.
Ɛyɛ́ m'ànígye sɛ́ máhyia wóɔ.	I'm pleased to meet you.
Kofí bɛ̀kyiá me nàná.	Kofi come and greet my grandfather.
Nàná, mã̀ahã́.	Good afternoon, grandfather.

B.	Me fíě nie.	This is my house.
	Mé núa ne Kwǎmè.	Kwame is my brother.
	M'adámfò né Kwàsí.	Kwasi is my friend.
	Me síká asã́.	I am short of money.
	M'àdúàné asã́.	I have run out of food stuff.
	Mempɛ́ akɔ̀mfɛ́m nkosúa.	I don't like guinea fowls' eggs.
	M'adámfò Kwadwó yere nie.	This is my friend Kwado's wife.
	Akwadaá no ataàdéɛ atéte.	That child's clothes are worn out.
	Me tíri pàá mè.	My head aches.
	Me yám kèká me.	My stomach aches.
	N'asṍ así	He is deaf.
	N'aní afúra.	He is blind.
	Wo déɛbɛn ne Kòfí?	What relation is Kofi to you?
	Nyɛ́ mè hwéè né no.	He is no relation of mine.
	Wo bírìbí ne Akósua?	Are you related to Akosua.
	M'ásé ne no.	She is my mother-in-law.
	Tena wo báàbí.	Stay where you are.
	Ɛwɔ me hɔ́.	I have it.
	Wo hẽ́?	Which part of your body?
	Me mú.	My chest.
	Ne dódoɔ beyɛ sɛn?	About how many are they/how much of it is there?
	Mepɛ né mmìenú.	I like both.
	Ne kɔ́kɔ̀ɔ́ nti, wàntɔ́.	Because it was red, he didn't buy it.
	Né fɛ́!	How beautiful!
	Né tán!	How ugly!
	Né dɛ́!	How sweet!
	Né nwóno!	How bitter!

C.

1.	Ɛdán	Room	2.	Eti	Head
	Né dán	His room		Ne tí	His head
	Yɛ́n dán	Our room			
	Kofí dán	Kofi's room		Kofí ti	Kofi's head
	Yaw dán	Yaw's room		Yaw tí	Yaw's head
3.	Asɛ́m	Trouble	4.	Nsá	Hand
	M'ásɛ́m	My trouble		Me nsá	My hand
	Wɔ́n asɛ́m	Their trouble			
	Kofí asɛ́m	Kofi's trouble		Kofí nsa	Kofi's hand
	Yaw asɛ́m	Yaw's trouble		Yaw nsá	Yaw's hand
5.	Owúrà	Master	6.	Wɔfa	Uncle
	Mé wùra	My master		Mé wɔ̀fa	My uncle
	Yɛ́n wùra	Our master		Yɛ́n wɔ̀fa	Our uncle
	Kwámè wúrà	Kwame's master		Kofí wɔ̀fa	Kofi's uncle
	Asare wúrà	Asare's master		Yaw wɔfa	Yaw's uncle
7.	Panýin	Boss	8.	Pomá	Walking-stick
	Me pányin	My boss		Me pómá	My walking-stick
	Yɛn pányin	Our boss		Kofí pomá	Kofi's walking-stick
	Kofí panyin	Kofi's boss		Yaw pómá	Yaw's walking-stick
	Yaw pányin	Yaw's boss			

9.	Naná	Grandparent, Grandchild	10.	Kráman	Dog
	Mé nàná	My grandfather		Ne Kráman	His dog
	Yɛn nàná	Our grandfather		Yɛn Kráman	Our dog
	Kofí nàná	Kofi's grandfather		Kofí Kraman	Kofi's dog
	Yaw naná	Yaw's grandfather		Yaw Kráman	Yaw's dog
	Me náná	My grandchild			
	Yɛn náná	Our grandchild			
	Kofí naná	Kofi's grandchild			
	Yaw náná	Yaw's grandchild			
11.	Kásá	Speech	12.	Kotodwé	Knee
	Me Kásǎ	My speech		Me Kótòdwé	My knee
	Yɛn Kásǎ	Our speech		Kofí Kotòdwé	Kofi's knee
	Kofí Kasǎ	Kofi's speech		Yaw Kótòdwé.	Yaw's knee
	Yaw Kásǎ	Yaw's speech			

D. (i)	Mefae (or Mefaaeɛ)	I took it.
	Ɔfae.	He took it.
	Yɛfae.	We took it.
	Wɔfae.	They took it.
	Wófàe.	You (s.) took it.
	Mófàe.	You (pl.) took it.
	Yaw fae.	Yaw took it.
	Kofí fàe.	Kofi took it.
	Ámmá fàe.	Ama took it.
(ii)	Mebuéì (or Mebueeiɛ)	I opened it.
	Ɔbuéì.	He opened it.
	Yɛbuéì.	We opened it.
	Wɔbuéì.	They opened it.
	Wóbùéì	You (s.) opened it.
	Móbùeǐ	You (pl.) opened it.
	Yaw buéì.	Yaw opened it.
	Kofí bùéì.	Kofi opened it.
	Ámá bùéì.	Ama opened it.
(iii)	Mamfa.	I didn't take it.
	Wamfa.	He didn't take it.
	Yɛamfa.	We didn't take it.
	Wɔamfa.	They didn't take it.
	Wóàmfa.	You (s.) didn't take it.
	Móàmfa.	You (pl.) didn't take it.

	Yaw amfa.	Yaw didn't take it.
	Kofí àmfa.	Kofi didn't take it.
	Ámmá àmfa.	Amma didn't take it.

(iv)	Mammué.	I didn't open it.
	Wammué.	He didn't open it.
	Yɛammué.	We didn't open it.
	Wɔammué.	They didn't open it.

	Wóàmmué.	You (s.) didn't open it.
	Móàmmué.	You (pl.) didn't open it.

	Yaw ammué.	Yaw didn't open it.
	Kofí àmmué.	Kofi didn't open it.
	Ámmá àmmué.	Amma didn't open it.

(iv)	Kofí àmmá nnorá.	Kofi didn't come yesterday.
	Wɔamfá sìká no.	They didn't take the money.
	Agyá ànkɔ́ afúom.	Father didn't go to the farm.
	Yɛanhwɛ́ mfòníni no.	We didn't look at the picture.
	Manhwé abɔ̀frá no.	I didn't beat the child.

(vi)	Kofí àmma há.	Kofi didn't come here.
	Wɔamfa nó.	They didn't take him.
	Agyá ànkɔ hɔ́.	Father didn't go there.
	Yɛanhwɛ mú.	We didn't look inside.
	Manhwe nó.	I didn't beat him.

(i)	Madí.	I have eaten it.
	Wadí.	He has eaten it.
	Yɛadí.	We have eaten it.
	Wɔadi.	They have eaten it.
	Wóadí.	You (s.) have eaten it.
	Móadí.	You (pl.) have eaten it.
	Asare adí.	Asare has eaten it.
	Afúa adí.	Afua has eaten it.
	Ámmá adí.	Amma has eaten it.
(ii)	Mayéra.	I am lost.
	Wayéra.	He is lost.
	Yɛayéra.	We are lost.
	Wɔayéra.	They are lost.
	Wóayéra.	You (s.) are lost.
	Móayéra.	You (pl.) are lost.
	Asare ayéra.	Asare is lost.
	Afúa ayéra.	Afua is lost.
	Ámmá ayéra.	Amma is lost.
(iii)	Menníì (Menníîiɛ)	I haven't eaten.
	Ɔnníì.	He hasn't eaten.
	Yɛnníì.	We haven't eaten.
	Wɔnníì.	They haven't eaten.
	Wónnìi.	You (s.) haven't eaten.
	Mónnìi.	You (pl.) haven't eaten.

	Asare nníì.	Asare hasn't eaten it.
	Afúa nnìi.	Afua hasn't eaten it.
	Ámmá nnìi.	Amma hasn't eaten it.
(iv)	Menyéráàe.	I am not lost.
	Ɔnyéráàe	He isn't lost.
	Yɛnyéráàe	We are lost.
	Wɔnyéráàe	They aren't lost.
	Wónyéráàe.	You aren't lost.
	Mónyéráàe.	You aren't lost.
	Asare nyéráàe.	Asare isn't lost.
	Afúa nyéráàe.	Afua isn't lost.
	Ámmá nyéráàe.	Amma isn't lost.
(v)	Asare adí ànkaá no.	Asare has eaten the orange(s).
	Kofí adì aduané no.	Kofi has eaten the food.
	Yaw ayéra sìká no.	Yaw has lost the money.
	Akósua ayéra nwóma no.	Akosua has lost the book.
	Ámmá ayéra sékán no.	Amma has lost the knife.
	Asɛ́m no abɔ̀ no.	He lost the case.
	Ɔwɔ́ akà no.	A snake has bitten him.
	Asare akɔ́ hɔ́.	Asare has been there.
	Yaw abá há.	Yaw has come here.
	Kwakú afá hẽ?	Which way has Kwaku gone?
	Afúa amá so.	Afua has lifted it.
	Ámmá atwá mu.	Amma has passed through.

(vi)	Asare nníì ankaá no.	Asare hasn't eaten the orange(s).
	Kofí nnìi aduané no.	Kofi hasn't eaten the food.
	Yaw nyéráà siká no.	Yaw hasn't lost the money.
	Akósua nyéráà nwóma no.	Akosua hasn't lost the book.
	Ámmá nyéráà sékán no.	Amma hasn't lost the knife.

CONVERSATION VII

Notes

1. *Ɛyɛ́ mè anígye sɛ`máhyia wɔɔ*. lit. 'It is pleasure for me to have met you.' *Máhyia wɔɔ* is a clause in secondary intonation. Note the vowel augment (wo-ɔ) which is a regular feature of the final syllable of such clausɛs in Asante speech. On *sɛ̂* conj., that, see Gr. 255, 265, 273.

2. *Abenáa kunu kɔ Àburokyíre*. Abenaa's husband *has* gone to Europe. Note Present tense. *wakɔ́* would mean 'has been and returned'.

3. *Na wó nso wobɛkɔ bì anáa*? *bì* is a "pronoun used as adverb (Gr. 734 3.b.) here meaning "also, too".

4. *Ɔsɛé Kòfí* is pronounced with glottalization, see *Introduction* p.14 for notes on the glottal stop as a predicator in Asante.

5. *The Possessive Construction* "The *attributive noun or pronoun* or the noun or pronoun in the possessive case is placed immediately before the word which is qualified by it, in close connection, by which not the attribute but the *word qualified* is often caused to exchange its independent form with its *connected* form". (Gr. 47-4, 192)

In Asante speech, the *word qualified* in many but not all instances undergoes a change of tone from that which it has in its independent or dictionary form. These tone changes cannot be predicted, they must be learnt with the word itself. Examples of a few of the more common changes of tone associated with the possessive construction are given in the drills. It will be noticed that, frequently, if the first syllable of the noun stem is low, then in the possessive construction it will become high and following syllables if high will be 'dropped' (i.e. to mid); if low, it will remain low:

põmã́, stick　　Kofí põmã́　　Kofi's stick
kotodwé, knee　　Kofí kotòdwé　　Kofi's knee

Or, if the first syllable of the noun stem is high, then it will remain high, or is 'dropped' a step (to mid).

etí, head　　Kofí ti　　Kofi's head
ɛdán, room　　Kofí dán　　Kofi's room

The student should note that in this construction the change of tone in the qualified word is determined by the tone of the attributive noun:

Kofí nsa　　Kofi's hand　　but　　Yaw nsá　　Yaw's hand

And that the tones of attributive pronouns differ with different nouns "possessed"; they must be learnt for each class of noun.

né dán, his room　　but　　ne tí, his head

6. Hwán nà ɔkyérɛ̂ɛ wóɔ? Another Tone II construction with na.

7. Mennyá nwáréèɛ. 'I haven't married yet.'

"Nya put as an auxiliary verb before another finite verb denotes the setting in of the action expressed in the latter. When both verbs are negative it denotes that the action has up to the time present or in question not been performed and must accordingly in English be rendered by not yet". Dictionary: nya.

On verbal combinations of this type see Gr. 107, 14, 230, 3. and Appendix I of the present work p. 280.

8. ...na wónàm héne ni? lit. 'Kwame, where is this you are going?"
ne is a verb expressing identity of existence between what is signified by both the subject and the complemental noun:

mé núa ne Kòfí Kofi is my brother

When the pronouns -yí or -nó are made the complements of né, they are contracted with the verb to ni(e) and nen (Gr. 102, 199).

9. merekɔsrá m'ase... merekɔsrá is affirmative Progressive of srá in the Ingressive form. The affirmative Ingressive forms of the verb have kɔ- or bɛ- prefixed to the simple root to express the going or coming involved in performance of the main action. (Gr. 96-97): -kɔdí, go eat -bɛdí, come eat The negative forms in turn prefix -N- to the affirmative root: nkɔdí, not go eat mmɛdí, not come eat. The Ingressive and negative prefixes have low tone. The tones of the Ingressive roots of the more important classes of verbs are:

(a) monosyllabic verb roots have high tone:

-kɔdí, -bɛdí, -nkɔdí, -mmɛdí

(b) disyllabic verb roots have one of two patterns: low-high or high-down step high (mid).

-kɔsrá, go visit -kɔfrɛ́, go call -nkɔsrá, not go visit
-kɔpósá, go rub -kɔdídí, go eat -nkɔpósá, not go rub

Ingressive forms of the verb occur in all tenses except the Continuative and the Second Future. The rules given for the formation of these tenses with simple roots obtain equally to the formation of the same tenses with Ingressive roots.

10. Hwɛ ne só yíe. Hwɛ..so, to look after, is a verbal phrase of the type described under Gr. 213. viz. a verb hwɛ, to look with a noun of place and relation (ɛsó 'top, on') as its specific complement. See notes to Conversation VIII, below.

11. Kinship terms. For a more exact understanding of the meaning of the Asante Kinship terms used in this conversation the student should consult a work such as M. Fortes's "Kinship and Marriage among the Ashanti" in African Systems of Kinship and Marriage ed. A. R. Radcliffe Brown and Darryll Forde O.U.P. London 1950 or R. S. Rattray's Ashanti Oxford 1923.

VOCABULARY VII

Nouns

ɛ-bérɛ (ɛbére) pl. mmérɛ, time

aberewá, old woman, mother

o-busũaní, pl. abusũafóɔ, relative

adamfo, pl. nnamfonom, friend

aduané (aduań) pl. nnuané, food.

enginéèr (ɛngyiníà)

akṍnta, pl. nkṍntanom, brother-in-law

kórà, pl. akorafóɔ, fellow-wife, woman's brother's wife.

kotodwé, pl. nkotodwé, knee

akũmãá (akũmmãá) pl. nkũmãafóɔ, brother's wife

ɔ-krã́mãn, pl. akrã́mãn, dog

akwadaá (akɔdaá) pl. nkwadaá, small child, baby

o-kúnu, pl. okúnunom, husband, sister's husband

nãnã́, pl. nãnã́nom, grandparent, grandchild.

anígye, pleasure, happiness

põmã́, pl. mpõmã́, stick, cane, staff of office

nsá, hand

asé, pl. asénom, father-in-law

ɔ-sewáa, pl. father's sister

ataadéɛ (atadé) pl. ntaadéɛ, dress (of European type)

wɔfa, pl. wɔfanóm, mother's brother

wɔfa(a)sé, pl. wɔfaasenom, sister's son

o-wúrà, pl. wúranom, master, landlord, mister

ɔ-yére, pl. ɔyérenom, wife

Names of People

Johnson (Gyɔ́nsèn)

California (Kalifóonìa)

Ɔsɛɛ́

Owúsu

Pronouns

bi, 'pronoun used as adverb', also, likewise, too (Gr. 134)

yí, pl. yínom, this (Gr. 60)

o-yí, this person

e-yí, this thing

Verbs

hyiá, to meet

nie(ni) = ne eyi, ne oyi, etc. -- is here (Gr. 199)

sã, to end, be spent, finished

srá, to visit

waré, to marry, be married to

Adverbs

ára, emphatic part. indeed, really, truly, (Gr. 60, 74, 133)

kóraa, entirely, completely; in negative sentences, not at all (Gr. 134)

Conjunction

sɛ̂, that, (Gr. 255, 265, 273 ..).

CONVERSATION VIII

-A-		
1.	Maamé, màahã́.	Good afternoon.
-B-		
	Yaa ɛsɔ́n.	Good afternoon
-A-		
	Mepa wo kyɛ́w, ɛ̀hẽ́fa nà ahemfíe wɔ?	Where is the chief's house from here, please?
-B-		
	Ɛwɔ schôol kwán so nóhõ̀áa. Wórèkɔyɛ́ dɛ́n wɔ̀ hɔ́?	It's over there on the road to the school. What do you want to go there for?
-A-		
	Mepɛ sɛ̂ mekɔ́kyía ɔ̀héne. Ɛhɔ́ wàre?	I want to pay my respects to the chief. Is it far?
-B-		
	Daabí, ɛ̀nwáre biara.	Not at all.
-A-		
	Mémfa hene?	Which way shall I go?
-B-		
	Kɔ wo aním tẽ̀e kɔ́pem̀ nkwantanán no so. Wódurù hɔ́ à, fa nifá. Wóbɛhũ dán no.	Go straight until you come to the crossroads, then turn right and you'll see the house.
-A-		
	Ɛdán no tè sɛ́n?	What does the house look like?
-B-		
	Ɛnó nkõaa nà ɛyɛ́ abɔ̀rɔsán wɔ̀ kwán no so.	It's the only two-story house on the street.
-A-		
	Yoo, meda ase.	Thank you.

	-A-	
2.	Ɛhéne nà pôst óffìce wɔ́?	Where's the post office?
	-B-	
	Ɛwɔ Kíngsway`nkyɛ́n.	It's near Kingsway Stores.
	-A-	
	Ɛkwán wàre?	Is it far?
	-B-	
	Ɛware. Ɛbɛ́yɛ akwànsíni nsì̀á.	It is. It's about six miles.
	-A-	
	Mérèntumí nnànté.	Oh, then I can't walk.
	-B-	
	Daabí, gyésɛ̀ wófa bús` anáa tr̀ɔ́tr̀ɔ́.	No. You'll have to take the bus or a truck.
	-A-	
	Ɛhéne nà mɛ́nya bús`anáa tr̀ɔ́tr̀ɔ́.	Where can I get the bus or truck?
	-B-	
	Wóbɛnya bí wɔ̀ nkwantá no so.	You'll get one at the junction.
	-A-	
	Yɛgye sɛ́n?	How much do they charge?
	-B-	
	Bús`gye mpɛ́sewa dú; tr̀ɔ́tr̀ɔ́ nso gyè mpɛ́sewa nwɔ̀twé.	The bus charges 10p; and the truck charges 8p.
	-A-	
	Bús`nó gyìná hene?	Where does the bus stop?
	-B-	
	Ɛné tr̀ɔ́tr̀ɔ́ no nyìnáa gyìná Kágyátìa. Wósi à ná wóanánte kɔ pôst óffìce hɔ́.	The bus and the truck stop at Kagyatia. When you get off it's a short walk to the post office.
	-A-	
	Yoo, meda ase	I see. Thank you.

	-A-	
3.	Owúrà, màakyẽ́.	Good morning.
	-B-	
	Yaa ɛ́nà.	Good morning.
	-A-	
	Mepa wo kyɛ́w, câr yí drívèr wɔ héne?	Where's the driver of this truck, please?
	-B-	
	Wasɔ́re séìséì. Wórèkɔ́ héne? Nkran?	He just got out this minute. Where are you going? Accra?
	-A-	
	Daabí, merekɔ́ Ǹkáwkǎw.	No. I am going to Nkawkaw.
	-B-	
	Yɛde wó bɛkɔ.	We'll take you.
	-A-	
	Mógyè sɛ́n?	What's the fare?
	-B-	
	Yɛgye cédì baakő ne m̀pɛ́sewa adùonúm.	It's ₵1.50.
	-A-	
	Éì, né bóɔ yɛ̀ den saá?	Is it that expensive?
	-B-	
	Ádɛ́n, wońkɔ̀ɔ hɔ́ dà?	Why do you ask? Is this the first time you've been there?
	-A-	
	Makɔ́ hɔ́ prɛ̀kő pɛ, ńso akyɛ.	I was there once, but it was a long time ago.
	-B-	
	Ǻá, sàá ara nà yɛgyéɛ.	Well, that's the fare.
	-A-	
	Ɔyɛ́. Mené mó bɛkɔ. Sɛ́ móbɛkɔ séìséì ara?	I hope you are going right away.
	-B-	
	Ő̀o, aáne, yɛrekɔ́ ara no no.	Yes, we will be going in a minute.

DRILL 8

A.	Sɛ wófìri há rèkɔ́ â, bánk`nó wɔ̀ héne?	Where is the Bank from here?
	Sɛ wófìri há rèkɔ́ â, schóòl nó wɔ̀ héne?	Where is the school from here?
	Sɛ wófìri há rèkɔ́ â, ahemfíe no wɔ̀ héne?	Where is the chief's house from here?
	Sɛ wófìri há rèkɔ́ â, edwám wɔ̀ héne?	Where is the market from here?
	Sɛ wófìri há rèkɔ́ â, Kòfí fiĕ no wɔ̀ héne?	Where is Kofi's house from here?
	Méyɛ dɛn nà makɔ́ s̀chóòl hɔ́?	How do I get to the school from here?
	Méyɛ dɛn nà makɔ́ bánk`hɔ́?	How do I get to the bank from here?
	Mɛ́túmi dè bûs akɔ́ s̀chóòl hɔ́?	Can I get a bus to the school from here?
	Mɛ́túmi dè taxî akɔ́ s̀chóòl hɔ́?	Can I get a taxi to the school from here?
	Mɛ́túmi dè trɔ´trɔ̀́ akɔ̀ schóòl hɔ́?	Can I get a lorry to the school from here?
	Ahemfíe hɔ wàre? Mɛ́túmi ànanté?	Is the chief's house far from here? Can I walk there?
	Ahemfíe hɔ wàre? Mɛ́nya bús`de akɔ́?	Is the chief's house far from here? Can I get a bus there?
	Maamé, m'àní ǹsĩan wó, ɛhẽ́fá nà ahemfie wɔ?	Excuse me, ma'am, where is the chief's house?
	Maamé, mèpa wo kyɛ́w, mèrehwehwɛ́ ɔ̀kyeámé fiĕ, ɛhéne nà ɛwɔ́?	Ma'am, please, I am looking for the Linguist's house, where is it?

B.

Ne hṍ yɛ̀ fɛ (Ne hṍ ɔ̀fɛ.).	She is beautiful.
Ɛdán no hō ayɛ̀ fɛ.	The outside of the house looks nice now.
Ɔgyina póno no hō.	He is standing by the door.
Póst̀óffìce wɔ Bánk`nó hō.	The Post Office is near the Bank.

Cá̀r nó nkyɛn asɛ́e.	The car is damaged on one side.
Car nó nkyɛn mmìenú asɛ́e.	The car is damaged on both sides.
Ɛdán no nkyɛn ayɛ̀ fɛ.	The side of the house looks nice now.
Toá no sì adáká no nkyɛn.	The bottle is by the side of the box.
Kofí kɔ̀ɔ ne nkyɛ́n.	Kofi went to him.

Ɛsó apépa.	The top has been wiped clean.
Ɛdán no so apá.	The roof has come off.
Kɔ só.	Go on.
Kɔ só kasà.	Go on speaking.
Anomaá sì duá no so.	There is a bird in the tree.

Ɔdɔɔ asɛ́ɛ.	He cleared the undergrowth.
Asɛ́ɛ bɛyɛ fĩ́.	It will get dirty underneath.
Câr nó ase bɛyɛ fĩ́.	The car will get dirty underneath.
Fa asɛ́ɛ.	Go underneath.
Ɔtenáà duá no ase.	He sat under the tree.
Mete asɛ́ɛ.	I understand.
Ɔte ase.	He is alive.

	Me mú yɛ mè yá.	My chest hurts.
	Ɛdán no mu yɛ̀ sũm.	The house is dark inside.
	Kɔ mú.	Go inside.
	Kɔ nsúo no mu.	Go into the water.
	Akɔdaá no anim yɛ̀ fɛ.	The baby has a beautiful face.
	Wasíesìe stó̀re nó anim.	He has done up the store front nicely.
	Kɔ wo aním tèe.	Go straight ahead.
	Gyina Kofí anim.	Stand in front of Kofi.
	Akyíre tè sɛ́n?	How is everything back here? (greeting)
	Akyíre bɔ̀kɔɔ.	Everything is fine back here. (Response)
	Ɛdán no akyi afú.	It is overgrown behind the house.
	San wo akyí brà.	Come back.
	Gyina Kofí akyi.	Stand behind Kofi.
C.	Mede má nò.	I give it to him.
	Kofí dè brɛ́ nò.	Kofi brings it for him.
	Ámmá dè bɛ́ma nò.	Amma will give it to him.
	Yaw de rebrɛ́ nò.	Yaw is bringing it for him.
	Memfá m̀má nò.	I don't give him it.
	Kofí m̀fá m̀mrɛ́ nò.	Kofi doesn't bring it for him.
	Ámmá rèmfá m̀má nò.	Amma won't give it to him.

D.	Ɔbá há â, ɔbɛhwéhwɛ̀ me.	When he comes here, he comes to look for me.
	Ɔbá há â, ɔbɛkyiá me.	When he comes here, he comes to greet me.
	Mefrɛ́ no â, ɔnnye só.	When I call him he doesn't answer.
	Mesomá no â, ɔnkɔ́.	When I send him on an errand, he doesn't go.
	Ɔtó mé â, ɔnkyiá me.	When he meets me he doesn't greet me.
	Ɔbá â, mɛ́kɔ.	If he comes, I'll go.
	Wammá â, mérènkɔ́.	If he doesn't come, I won't go.
	Wóyɛ sàá â, ne bó bɛfu.	If you do go, he will be angry.
	Wóànkɔ́ â, ɔ́rèmpené wo.	If you don't go, he won't be pleased with you.

CONVERSATION VIII

Notes

1. ɛwɔ schôol kwán so nóhõ̀á. nóhóaa (nóhɔ̃̀, nóhõ̀a) is a pronoun of place meaning 'place beyond, behind' (Gr. 127) ɛ-só is one of a class of nouns of place and relation, (Gr. 118) which occur after other nouns in possessive constructions with meanings that are usually best translated by English prepositions. The Grammar (119) gives eight of these nouns with the three meanings each may have as noun, adverb and postposition. For instance, akyí(ri/re). 1. Basic meaning: the back (of the human body), the back part, also the outside of hollow vessels.

2. The space behind or outside (of hollow vessels and enclosed spaces); akýiri, remote distances.

3. Behind, outside, without: backwards, far off, far away; of time: after, afterwards.

Examples of other nouns of place are given in the Drill to accompany this conversation.

(b) The object of a verb of motion (kɔ, to go, ba, to come) or of locative verbs like wɔ, to be in, must normally be followed by a postposition. ɔwɔ dán no mu he is in the room. ɔkɔɔ Yaw nkyɛ́n, he went to Yaw('s place). There are some exceptions to this rule: geographic names and pronouns of place do not require postpositions. ɔwɔ Kúmase, he is in Kumase, ɔwɔ há, he is here. (Gr. 123-128)

The objects of verbs other than verbs of motion and locative verbs often have different meanings when followed by postpositions:

hwɛ adáká no look at the box

hwɛ adáká no mu look in the box

Compare

hwɛ no	look at him.
hwɛ ne só	look after him.

(c) All postpositions have high tone on the stem. The E- prefixes of e.g. *ɛso*, *ɛhõ*, are never used with these words in postposition. The A- and N- prefixes of other postpositions (e.g. *akyíre*, *nkyɛ́n*) follow the general rules for all noun prefixes.

2. *Yɛde wó bɛkɔ*, *mené wó bɛkɔ*, *mérèntumí nnànté*. For *de* as an auxiliary verb used with intransitive verbs in causative meanings see Gr. 108, 205. *mené wó bɛkɔ*, I'll go with you; for this use of *ne* 'and, with' see Gr. 245. Sequences of two or more verbs or verbal phrases are common in Akan. Some such sequences translate single words in English: *kã́ kyèrɛ́*, to tell. Some translate coordinate verbs or verbal phrases *didí nòm* 'eat and drink'. Others are equivalent to English auxiliary plus verb constructions or verb plus adverb constructions: *tumí yɛ*, to be able to do, *sán yɛ*, to do again. Gr. 106-113.

Appendix I p. 278 contains a partial paradigm of a common sequence of two verbs *fá kɔ*, to take away. It will be noted that both verbs in a sequence may be in the Present, Preterite, Perfect or Imperative tenses but only the first verb in a sequence may be in the Future or Progressive tense. After a verb in these two tenses, the second or subsequent verbs in a sequence are in the Consecutive Form (Gr. 91, 178). The Affirmative Consecutive tense is formed by prefixing *a-* to the verb root. The Consecutive tense therefore resembles the Perfect tense in shape but differs from it in respect of tone. Compare for example, *méto matwèné* I'll throw it away and *mató matwéne* I have thrown it away.

The prefix of the Consecutive tense has high tone if the immediately preceding syllable is of high tone; if the immediately preceding syllable is of low tone, the prefix has low tone. Monosyllabic verb roots have either high or low tone according to class. High-toned monosyllabic roots have intervening downstep after a high-toned prefix. Disyllabic verb roots have a sequence of low-high tones whichever the tone of the prefix. Prefixed pronouns have their normal tones i.e. 2nd pers. pronouns high, others low. The negative Consecutive is identical in form with the negative Preterite tense.

The main uses of the Consecutive tense are:

1) In final clauses introduced by na, to express expectation or natural consequence (Gr. 278, 2)

mɛ́yɛ dɛn nà makɔ́ schǒòl hɔ́? How do I get to the school?

kɔkā́ kyerɛ̀ no na wammá Go tell him so that he won't come.

Compare

kɔká kyerɛ̀ no sɛ̂ ɔ́nǹkɔ́ Go and tell him not to come.
(see Conversation XVII)

ii) as a mild imperative

ɔkyéna woakɔ́ (Perhaps.) You should go tomorrow.

iii) After a first verb in the Progressive or Future forms the affirmative Consecutive tense is used to express the purpose result, or sequence of events: mɛ́túmi dè bûs akɔ́ sc̀hôòl hɔ́. In this type of construction only the first person singular pronoun is normally used with the consecutive form.

merekɔ́ mabá I'll be back soon.

but

ɔrekɔ́ abá, wɔrekɔ́ abá -----

The negative Consecutive is not used in comparable contexts. The negative Present is used instead.

ɔ́rènkɔ́ m̀má   He won't be back.

3. The second sequence of verbs met in the Drills consists of the auxiliary verb de plus a principal verb ma, to give (Gr. 108). The auxiliary verb de has a number of different meanings. It may have causative meaning in relation to the following verb. de -- pue, (to cause to appear =)'to bring out', de -- kɔ (to cause to go =) 'to take', de-- ba (to cause to come=) 'to bring'. de may also have instrumental meaning, translating English constructions like 'do with', 'use-to do'. yɛde nsúo dware they wash with water. Or, as in the examples above, de supplies the want of distinction between two objective cases introducing the direct (immediate) object and leaving the indirect (remote) object to the principal verb (Gr. 206).
In affirmative constructions de is not inflected for tense. The tense of the entire construction is shown by the form of the principal verb. In negative constructions de is replaced by -mfa which is inflected regularly for tense. de is also replaced by fa in the imperative. de has low tone like other Continuative tense verbs. The prefixed pronouns have low tone except the 2nd persons which have high.

4. Sɛ́ móbɛkɔ séìséí ara.   'So long as you will go soon.' See Appendix III pp. 303 ff.

5. *Sɛ wófìri há rèkɔ́ à, bánk`nó wɔ̀ héne?*

English If-clauses are usually translated in Akan by a clause introduced by *sɛ* and closed by *â* (Gr. 276, 278). *sɛ* may be omitted without affecting the meaning of the clause. The order of the clauses in Akan, unlike in English, is fixed; the (*sɛ*) -- â clause always precedes the main clause.

(*sɛ*) -- â may also mean 'when' if the verb is in the Present tense or Continuative tense. English *when*-clauses referring to past time, however, are translated in Akan by other construction *sɛ* has low tone, *â* has falling tone; the fall starting from the level of the immediately preceding syllable.

6. *Yɛ́rekɔ́ ara no no*. 'We'll be going in a minute.'

A construction in Secondary Intonation. See Appendix II, D (Noun Clauses (III)) and *Gr*. 199 Remarks for an explanation of this construction. For now compare the following examples.

Kofí no no.	That is (the) Kofi (we were talking about)	*Yɛn síká no no*.	That is our money.
Ɔ́rekɔ no no.	He is just going.	*Wabá no no*.	He has just come.
Ɔ́rewie no no.	He is just finishing.	*Wawíe no no*.	He has just finished.

VOCABULARY VIII

Nouns

aborɔsán, pl. mmorɔsán, two-storied house

ɛ-bóɔ (ɔbó), price

bus (bɔ́ɔ̀so)

adáká, pl. nnáká, box

driver (drɔ́bà)

e-duá, pl. nnuá, plant, tree

edwám (egúa), market place

ɛhṍ(o), body, outside, near (Gr. 121)

akwadaá (akɔdaá), pl. nkwadaá, baby, small child

ɔ-kwansíni (ɔkwan-sín), pl. akwansíni, mile

nkwantanán, cross-roads

nkyɛ́n, side, near (Gr. 122)

akyíre (akyíri) back, behind (Gr. 122)

emú(u), inside, in (Gr. 119)

ɛ-nã́, pl. ɛnã́nom, mother

nifã́, right, right hand, right side

aním, face, front, in front of (Gr. 119)

anõmãá, pl. nnõmãá, bird

ɛ-póno (ɔpón) pl. apóno, door, gate

Póst`Óffìce (póosùɔ́fèse)

aséɛ (ase), lower part, underneath (Gr. 118, 119)

esó, upper part, surface, on

stôre (sotɔ́ɔ̀)

nsúo (nsú), water

toá, pl. ntoá, bottle, gourd

trɔ̌trɔ̌, passenger truck plying for hire

ɛ-yá (ɛyáw), pain, distress

2. Names of People, Places, etc.

Nkawkaw (Nkɔ́kɔ̀ɔ́) a town in Ashanti.

Kingsway Stores (Kínswèe)

Adjectives (Gr. 70)

den, hard, dear, costly.

fɛ (fɛw), pretty, beautiful.

e-fī́, filth(y), dirt(y).

e-sū́m, dark, darkness.

Pronouns

ɛhḗfā́ pr. where, on what side? (Gr. 60).

nóhṓaa (nóhɔ̀), pr. beyond, behind, place (Gr. 60).

Verbs

de (aux. v.) to have, to take (Gr. 108).

dúru, to descend, come down.

fa, to take a road, go by.

fú (fuw) to overgrow, be overgrown, accept, receive; to charge.

gyé, to accept, receive; to charge.

gyiná, to stop, stand.

pá, to remove; take, come off.

pém, to reach,

kɔpêm, as far as.

popá (pepa), to wipe clean.

sán, to return, go, come back.

sɛ́é, to spoil, be spoilt.

si, to stand, perch.

sian (siane), to seek. to harm

siésìe, to make tidy, arrange, put in order

sɔré, to leave, go away from

tena (trã), to sit down

tumí (timí), to be able

ware, to be long, tell; to be distant, far off

Adverbs, etc.

da adv. , ever; in negative sentences, never

gyé(sɛ̀) adv. conj. , except, only, unless

nkṍaa (nkṍara), adv. only

prɛkõ (perekõ), adv. once. on a single occasion

sɛ, conj. if (Gr. 276, 278.)

ɛsɔ́n, int., used with yaa in response to a greeting by a member of the Asona clan.

tɛ̃e, adv. in a straight line.

CONVERSATION IX

	-A-	
1.	Mepɛ sɛ̂ mekɔ́tɔ àduané kàkrá Méméneda. Ɛhéne nà mɛ́nya bíe?	I'd like to go and buy some food on Saturday. Where do I get it?
	-B-	
	Gyésɛ̀ wókɔ dwám. Wónìm hɔ́?	You will have to go to the market. Do you know where it is?
	-A-	
	Aáne. Aduané bɛn nà ɛwɔ́ dwám hɔ́?	What sort of food is there there?
	-B-	
	Biribíara bí wɔ̀ hɔ́: bòrɔdéɛ, bayérɛ, bànkye, aburoó né adéɛ.	Oh, there is everything there: plantains, yams, cassava, corn, etc.
	-A-	
	Mɛ́nya ànkaá wɔ̀ hɔ́?	Can I get oranges?
	-B-	
	Wóbɛnya ànkaá, kwàdú, kùbé, bɔ̀rɔférɛ, àborɔbɛ́, mángò né péàr.	Yes, you can get oranges, bananas, coconut, pawpaw, pineapples, mangoes, and avocado pears.
	-A-	
	Hḿḿ.	Mmm.
	-B-	
	Aféi nso yɛ̀tɔn makó, nyàadówa, gyèéné, ǹtôos(u), nkátéɛ, kòntómìré né ǹkrumá nyìnáa bí wɔ̀ hɔ́.	They also sell pepper, garden-eggs, onions, tomatoes, groundnuts, cocoyam leaves, and okra.
	-A-	
	Mepa wo kyɛ́w, mepɛ sɛ̂ wókɔgya mè dwám hɔ́ Méméneda.	Please, I'd like you to go with me to the market on Saturday.
	-B-	
	Mɛ́hwɛ sɛ`mɛ́túmi akɔ́ à.	I'll see if I can.

		-A-	
2.	Akósua, maakyɛ́.		Good morning, Akosua.
		-B-	
	Yaa 'nuá.		Good morning.
		-A-	
	Wódàa yíé?		Did you sleep well?
		-B-	
	Medaa yíé paa. Wórèkɔ́ dwám no no ànáa?		Yes, very well. Are you off to the market now?
		-A-	
	Aáne. Mepɛ sɛ̂ mékɔ́. Wóbɛkɔ?		Yes, I would like to go. Are you coming?
		-B-	
	Aáne. Merebá. Merekɔfá sìká.		Yes, I am coming. I am going to get some money.
		-A-	
	Meda ase. Menim sɛ̂ wóbɛbóa mè páa.		Oh, thank you so much. I know you will be a big help.
		-B-	
	Wóbɛtɔ nám wɔ̀ dwám hɔ́?		Are you going to buy meat in the market?
		-A-	
	Ɛnám wɔ̀ hɔ́?		Is there meat there?
		-B-	
	Aáne. Wóbɛnya nàntwinám, dwànnám, wiramunám, nsuomu-nám, né ǹwá.		Yes. You can get beef, mutton, game, fish and snails.
		-A-	
	Wópɛ̀ nwá?		Do you like snails?
		-B-	
	Aáne. Ɛyɛ́ mè sɛ̂ wóm̀pɛ.		Yes, I do, but it seems as if you don't.
		-A-	
	Daabí, mèmpɛ. Aduané bóɔ yɛ̀ den wɔ há?		No, I don't. Is food very expensive here?

-B-	ɛ́yɛ̀ den kakrá.	It's a bit expensive.
-A-	Aborɔbɛ́ kóro bɛyɛ sɛn?	How much does a pineapple cost?
-B-	Kɛséɛ paa bɛyɛ m̀pɛ́sewa adùasã; kétewa nso bɛyɛ m̀pɛ́sewa dúnsón.	A big one might be 30p; a small one 17p.
-A-	Éì, né bóɔ yɛ̀ den.	Oh, it is expensive.
-B-	Aáne, nãnso wotùmí srɛ́ ntèsoɔ́.	Yes, but you can always bargain.
-A-	Saá? Sɛ́n na mɛ́kã?	What shall I say?
-B-	Wóbɛkã akyèrɛ́ àdéɛ no wùra sɛ̂, mesrɛ́ wo tè (mè) só kàkrá.	You will just say to the seller, please take a bit off the price.
-A-	Ɔbɛ́te so?	Will she do it?
-B-	Ebíà ɔbɛ́te so.	Perhaps she will.

* * * * *

-A-	3. Kwadú-wùra, sɛ́n, sɛn?	Banana-seller, how much?
-C-	Buroní, wobɛtɔ bì? Mmiɛnsã́ mpɛ́sewa dú.	White man, do you want some? They are three for 10p.
-A-	Éì, Akósua, né bóɔ yɛ̀ den.	Gracious, Akosua, they are expensive.

-B-	
Srɛ no ntesoɔ́.	Ask her for a reduction.
-A-	
Mesrɛ́ wo, tè śo kàkrá.	Please, won't you take a bit off the price?
-C-	
Fa no mpɛ́sewa nwɔ̀twé.	Take them for 8p.
-A-	
Adabŕàka.	Oh, please.
-C-	
Wóbɛma mè sɛ́n?	What do you want to pay?
-A-	
Mɛ́ma wò mpɛ́sewa nsìá.	6p.
-C-	
Éì, Buroní, wópɛ̀ adufudéɛ. Ɛnyɛ́ hwèe, fá.	Oh, white man, you want me to give it away. All right, here you are.
-A-	
Meda ase.	Thank you very much.
-B-	
Mepa wo kyɛ́w, ɛhéne nà yɛbɛ́nya n̂kosuá atɔ́?	Where can we buy eggs?
-C-	
Mónkɔ àpatá kɛ̀séɛ no mu.	Go to the big shed.

* * *

-M-	
4. Buroní, brà há. Wópɛ̀ déɛn?	White man, come here. What do you want?
-A-	
Mepɛ n̂kosuá.	I want some eggs.
-M-	
Mewɔ bi. Wóbɛtɔ sɛn?	I have some. How many do you want?
-B-	
Na né bóɔ yɛ̀ sɛ́n?	How much are they?

-M-	Nsíã́ yɛ́ m̀pɛ́sewa adùanán.	They are 40p. for a 1/2 dozen.
-A-	Éì, né bóɔ yɛ̀ den dodo.	Oh, that's too much.
-M-	Nkosuá bóɔ yɛ̀ den baabíara.	Eggs are expensive everywhere.
-B-	Ampá, nǎnso yɛ̀srɛ́ wo, tè só kàkrá.	That's true, but can't you let us have them a bit cheaper?
-M-	Mómfa nò nsĩ́á m̀pɛ́sewa adùasã́-nwɔ̀twé.	All right, you can have them at 6 for 38p.
-A-	Wórète só mpɛ́sewa mmìenú pɛ?	Are you only taking off 2p?
-M-	Móbɛtúa sɛn? Mónkã bì.	What do you want to pay? Name a price.
-A-	Yɛbɛ́ma wò mpɛ́sewa adùasã́-núm.	We'll pay 35p.
-M-	Éì, mópɛ̀ sɛ̂ mókũ me?	You want to kill me, don't you?
-A-	Daabí.	No.
-B-	Mepa wo kyɛ́w, nkosuá yi yɛ̀ fófórɔ?	Are the eggs fresh?
-M-	Ɛyɛ fófórɔ paa. Menyaa no nnɛ́ nkõaa.	Yes, they are. I just got them today.
-A-	Wóbɛgye m̀pɛ́sewa adùasã́-núm nò?	Will you take 35p?
-M-	Na nkosuá sɛn nà wóbɛtɔ?	How many eggs do you want altogether?

-A-	
Mɛtɔ dúmìènú.	A dozen
-M-	
Yoo, fa síká brà. Ɛbɛ́yɛ mpɛ́sewa adúɔ̀són.	All right. Give me the money. That'll be 70p.
-A-	
Wówɔ̀ nsésã́? Me síká yɛ̀ cédì.	Do you have change? I've only got ₵1.
-M-	
Aáne, mèwɔ nsésã́. Gye nkosuá no.	Yes, I have change. Here are your eggs.
-A-	
Meda ase. Cédì nó ni.	Thank you. And here's the ₵1.
-M-	
Wo nsésã́ m̀pɛ́sewa adùasã́ no nso ni. Mónnante yíe óo.	And here's your 30p. change. Goodbye.
-A & B-	
Yoo.	Goodbye.

DRILL 9

A.	Fa nyaadóa no yɛ́ ǹkwán.	Take the garden-eggs and make soup.
	Fa nkurumã́ to ǹkwán no mu.	Take the okra and put them in the soup.
	Merewɔ́ bòrɔdéɛ fufúo.	I am pounding plantain fufu.
	Ɔpɛ bayérɛ fufúo.	He likes yam fufu.
	Te me ntomá no so.	Reduce the price of the cloth for me.
	Maamé Adwóa tèe ntomá no so.	Maame Adwoa reduced the price of the cloth.
	To makó no so kàkrá.	Add a little pepper.
	Maamé Adwóa tòo makó no so.	Maame Adwoa added a little pepper.
	Aduané bóɔ yɛ̀ den wɔ Ghánà.	The cost of food is high in Ghana.
	Ɛdán bóɔ yɛ̀ den wɔ Amérícà.	The cost of housing is high in America.
	Pɛ́tròl bóɔ yɛ̀ den wɔ Ghánà páa.	The price of gasoline is really high in Ghana.
	Bankye yí sɛn sɛn?	How much is this cassava?
	Ntóòs yí sɛn sɛn?	How much are these tomatoes?
	Abɛ́ yi sɛn sɛn?	How much are these palm nuts?
	Ankaá yi sɛn sɛn?	How much are these oranges?
	Metɔɔ bankye yí m̀pɛ́sewa dú.	I bought this cassava for ten pesewas.
	Metɔɔ ntomá no cedì nsón.	I bought the cloth for seven cedis.
	Yɛretɔn no cédì dú ne m̀pɛ́sewa adùonúm.	It is selling for ten cedis twenty pesewas.

B.	Bisa, gyae, tie.	Ask, stop, listen.
	Bisa no.	Ask him.
	Frɛ Kofí.	Call Kofi.
	Bra nnɔŋwɔtwé.	Come at eight o'clock.
	Bra ntɛm.	Come early.
	Tena ase.	Sit down.
	Mmisá nò.	Don't ask him.
	Mfrɛ́ no.	Don't call him.
	Mmá nnɔ̀ŋwɔtwé.	Don't come at eight o'clock.
	Ntená asè.	Don't sit down.
	Fa ŋhóma no.	Take the book.
	Ma no bi.	Give him some.
	Ma no kwán.	Let him permission.
	Ka wo hṍ.	Hurry up.
	Yɛ no ntɛ́m.	Do it quickly.
	To wo bó àse.	Be patient.
	Di kán.	Go ahead.
	Twɛn me.	Wait for me.
	Mfá nwóma no.	Don't take the book.
	Mmá nò bi.	Don't give him any.
	Mmá nò kwán.	Don't give him permission.
	Nha wó hõ.	Don't bother.
	Nní kán.	Don't go ahead.
	Ntwɛ́n mè.	Don't wait for me.

C. Fá : fà né nyìnáa.	Take it : take it all.
Twá : twà só.	Cut it : cut it off.
Hwɛ́ : hwɛ̀ mú.	Look : look inside.
Fá kɔ : fà nwóma no kɔ.	Take it away; take the book away.
Gyé di : gyè mé di.	Believe it; believe me.
Mfá ŋ̀kɔ́ : mfá nwóma no ǹkɔ́.	Don't take it away : don't take the book away.
Nnyé ǹní : nnye nó ǹní.	Don't believe it; don't believe him.
Bra : gyae bŕà : fá brà.	Come; stop and come; bring it.
Tó twenè : to ankaá no twenè.	Throw it away : throw the orange away.
Kã́ kyerɛ̀ no : kã asɛ́m no kyerɛ̀ no.	Tell him: tell him the story.

Kɔfá : ǹkɔfá.	Go and take it :	don't go take it.
Bɛtié : mmɛ̀tié.	Come and listen :	don't come and listen.
Kɔdídí : ǹkɔdídí.	Go and eat :	don't go and eat.

Bɛkã́ kyerɛ̀ me.	Come and tell me.
Kɔtó twenè.	Go and throw it away.
Kɔhwéhwɛ́ ma nò.	Go and look for him.

Sɔré bɛfa.	Get up and come and get it.
Gyae kɔ́tíe.	Stop and go listen.

CONVERSATION IX

Notes

1. Akan has two Imperative forms of the verb (Gr. 91, 9-10). The affirmative singular Imperative is simply the verb root without prefixes of any kind. The negative singular Imperative is the verb root with N (homorganic nasal) prefix.

In the affirmative Imperative the tone of monosyllabic verbs is high except when they are followed by an object; their tone is then low fá take it, fa né nyìnaá take all of it.

The tone of disyllabic roots is low except when they occur as the end verb in a sequence of two or more affirmative singular imperatives in the same sentence: In the latter case they have high-low tones: bra come gyae bŕà stop and come!

fá brà bring tó twenè throw it away to ankaá no twenè throw the orange away

In the negative singular Imperative, the syllabic nasal prefix has low tone; monosyllabic roots have high tone; disyllabic roots have low-high tone.

From the examples given above it will be seen that the affirmative Imperative of ba, to come, is irregular bra (bera).

The second Imperative is described in some detail in the notes to Conversation XVII. At this stage it is perhaps sufficient to mention that a plural affirmative Imperative is formed by prefixing the 2nd person plural prefixed pronoun (mó) and a nasal prefix (-Ń-) to the verb root. Both prefixes and verb roots have high tone in this form:

mónyɛ do it mónnidi eat mónnyae stop

The negative plural Imperative has the usual negative nasal prefix (N) between the Imperative marker and the verb root. The two nasal prefixes (Ń + Ǹ) are pronounced as a single syllabic nasal of low tone, though both prefixes are represented in written Akan.

mónǹyɛ́	don't do it	mónǹidí	don't eat	mó̀nnyaé	don't stop

In this form monosyllabic verb roots have high tone, disyllabic roots low-high.

2. Mepɛ sɛ̂ mekɔ́tɔ -- "I want to go and buy ----"

Mópɛ̀ sɛ̂ mókũ me? "Do you want to kill me?"

"The verbs pɛ to des[illegible], be willing, wish, intend, hwehwɛ́, to seek, and tumí (Ak. timí) to be able, are construed with a noun-sentence introduced by sɛ̂" Gr. 256. The noun-sentence introduced by sɛ̂ is in secondary Intonation: see Appendix 2.

3. Ɛyɛ́ mè sɛ̂ wó̀mpɛ. "It seems as if you don't like them."

On this construction, see Dictionary yɛ 6, and compare the following.

Ɛyɛ́ mè sɛ̂ ɔnní hɔ́.	It seems to me as if he isn't there.
Ɛyɛ́ mè sɛ̂ ɔyaré.	It seems to me as if he is sick.
Ɛyɛ́ mè sɛ̂ watú kwán.	It seems to me as if he has gone away.
Ɛyɛ́ mè sɛ̂ wó̀mpɛ.	It seems to me as if you don't like it.
Ɛyɛ́ mè sɛ̂ osúo bɛtɔ nnɛ.	It seems like rain today.
Ɛyɛ́ mè sɛ̂ wadá.	He seems to be asleep.

Note the tone of the verb yɛ in this construction. It may be helpful to the student at this stage to distinguish the different tones of yɛ in three of the most important of its uses.

a) yɛ as a copula followed by a noun.

Meyɛ Américàní. I am an American.

Wóyɛ̀ Américàní. You are an American.

b) yɛ as a copula followed by an adjective or a noun like mmɔ́bɔ descriptive of some physical or emotional quality or state.

Ɛ́yɛ̀ fɛ. It is beautiful.

Ɔ́yɛ̀ mmɔ́bɔ. He is to be pitied.

c) As for 1) but with pronoun or noun immediately following yɛ:

Ɛyɛ́ mè fɛ. It seems beautiful to me.

Ɔyɛ́ mè mmɔ́bɔ. I think he is to be pitied.

d) Negative of a) - c)

Menyɛ́ Américàní. I'm not an American.

Wóǹyɛ́ Américàní. You're not an American.

Ɛnyɛ́ fɛ̀. It isn't beautiful.

Ɔnyɛ́ mmɔ́bɔ. He isn't to be pitied.

Ɛnyɛ́ mè fɛ. I don't think it is beautiful.

Ɔnyɛ́ mè mmɔ́bɔ. I don't think he is to be pitied.

VOCABULARY IX

Nouns

ɔ-bankyẽ, pl. abankyẽ, cassava

bayérɛ, kind of yam

aborɔbɛ́, pl. mmorɔbɛ́, pineapple

ɔ-bɔɔdéɛ (ɔborɔdé), plantain

bɔɔférɛ (borɔfére), pl. abɔɔférɛ, pawpaw

aburoó (aburó), maize

adufudéɛ, cheap thing

o-dwán(e) (o-guán), pl. nnwáne , sheep

o-dwannám (o-guannam), mutton

gyeéné, onion(s)

ankaá, pl. nkaá, orange (= Akp. akutú)

nkátéɛ, ground nut, peanut

kontómìré (nkontómmèré), leaves of the cocoyam

kosuá (kesuá), pl. nkosuá, egg

nkrũmá (nkurumá), okra

kubé, coconut

kwadú, banana(s)

makó, pepper

mángò, (mângo), mango

ɛ-nã́m, meat, flesh

nantwíe, pl. anantwíe, bull, cow, cattle

nantwinám, beef

nyaadówa (nnuadéwa), eggplant, 'garden eggs'

apatá, pl. mpatá, shed, hut

pear (páyà, pɛ́à, pɛ́ɛ̀), avocado pear

pɛtrol (pátùro), gasoline

nsẽsã́, change

nsúo (nsú), water

nsuomu-nám, fish

ntesoɔ́ (ntew-só), reduction

nto͡os(u), tomato(es)

nwá (nwáw), snail

wírá (wúrá), bush, forest, overgrown land

wiramu-nám, game, venison

Verbs

bisá, to ask

dá, sleep

kū́(m), to kill

mã́, to give

té(w) só, to reduce a price

tɔ́, to buy

tuá, to pay

Adjectives, Adverbs

baabíara (adv) anywhere; (in negative sentences) nowhere

dodo (adv), very much, exceedingly, too much

fófórɔ (fóforo) (adj), new fresh, young

Interjection

Adabrâka (< Arabic al-Baraka, blessing, benediction)

CONVERSATION X

-A-	Kɔ́kɔkɔkɔ.	
-B-	Bra mú.	Come in.
-A-	Akósua, maàdwó.	Good evening, Akosua.
-B-	Yaa ɛ̀sɔ́n. Êì, Jôhn, wo hő tè sɛ́n?	How are you, John?
-A-	Me hő yɛ́. Na wó nso ɛ̌?	I'm fine. And how are you?
-B-	Me hő yɛ́. Akonnwá̃ wɔ̀ hɔ́.	Sit down.
-A-	Meda ase.	Thanks.
-B-	Sukúù mú tè sɛ́n?	How are things at school?
-A-	Bɔkɔɔ. Bɔné biara nní hɔ́.	Everything is all right.
-B-	Saá nà ɛyɛ́. Nnórá wónyàa krátaǎ fìrii Ámérícà?	That's good. Did you get a letter from America yesterday?
-A-	Aáne. Mé pàpá twèrɛ̂ww me.	Yes. I got one from my father.
-B-	Ne hő tè sɛ́n?	Is he well?
-A-	Ne hő yɛ́. Ɔsɛ̂ ɔbíara hõ yɛ́ wɔ̀ fíe.	Yes. He says they are all all right at home.
-B-	Yɛda Nyamé asè. Jôhn, wóadì mféɛ sɛn?	I am glad. John, how old are you?
-A-	Ádɛ́n?	Why do you ask?
-B-	Óò. Ɛnyɛ́ bìribíara. Mepɛ sɛ̂ méhũ ara.	Oh, no reason. I just want to know.

-A-	Madí m̀féɛ adùonú-mmìenú.	I am twenty- two.
-B-	Óò, wósùa. Wóyɛ̀ akɔdaá.	Oh, you are still a child.
-A-	Ádɛ́n? wó, wóadì mféɛ sɛn?	Why do you say that? How old are you?
-B-	Mé dèɛ meyɛ panyín paa.	I'm quite old.
-A-	Wóadì mféɛ sɛn? Kã́ kyerɛ̀ me.	How old are you? Tell me.
-B-	Madí m̀féɛ adùasã́-bàakṍ.	I am thirty-one.
-A-	Óò, wóbòá.	Never!
-B-	Ampá.	Yes, really.
-A-	Éì, ɛ́nnèɛ wóyɛ̀ panyín àmpá.	Then you are old.
-B-	Áà, sɛ́ mèkã́ kyèrɛ́ɛ̀ wo.	Well, that's what I said.
-A-	Wó pàpá adì mféɛ sɛn, Akósua?	How old is your father, Akosua?
-B-	Óò, menním óo.	Oh, I don't know really.
-A-	Saá? Mé dèɛ, mé pàpá adì mféɛ adùonúm-núm.	Hmm. Mine is fifty-five.
-B-	Éì, wayɛ́ àdéɛ.	Good for him.
-A-	Yoo, merekɔdá óo.	Well, good night.
-B-	Yoo, adéɛ nkyẽ.	Good night.
-A-	Yoo, da yié.	Good night.

DRILL 10

Wóadì mféɛ sɛn?	How old are you?
Wo bá adì mféɛ sɛn?	How old is your child?
Wo bá barimá adì mféɛ sɛn?	How old is your son?
Wo bá báa adì mféɛ sɛn?	How old is your daughter?

Madí` mféɛ adùasā́.	I am thirty years old.
Me bá adì mféɛ nsìá.	My child is six years old.
Me bá barimá adì mféɛ nnán.	My son is four years old.
Me bá báa adì mféɛ mmìenú.	My daughter is two.years old.
Me bá barimá adì mféɛ nnán nà me bá báa adì mmienú.	My son is four years old and my daughter is two.

Wo bá barimá no yɛ̀ akɔdaá ànáa àberántéɛ?	Is your son a child or a young man?
Wo bá báa yɛ̀ akɔdaá ànáa abáayewa?	Is your daughter a child or a young woman?
Wo mmá no anyìni anáa wɔ̌nom sùsua?	Are your children grown up or are they still small.
Wo bá no anánte?	Has your child started to walk?

Me bá no yɛ̀ aberántéɛ: wànyíni kàkrá.	My child is a young man.
Me bá no yɛ̀ akɔdaá: ɔ̀sua.	My child is a baby: he is quite young.
Me bá no sùa kóraa: ɔ̀nnánteêɛ.	My child is a baby: he can't walk yet.
Me bá no anánte: ɔ̀nántéêɛ́ akyɛ́.	My child can walk: he has been walking for a long time.

Kofí yɛ̀ akoraá: wadí m̀féɛ adùɔson	Kofi is an old man: he is seventy.
Mé nána abɔ̀ aberewá: wàdí bɛ́yɛ mféɛ adùɔkrɔ́n.	My grandmother is an old lady now: she is about ninety years old.
Mé nána abɔ̀ akoraá: wàbórɔ mféɛ adùɔwɔtwé.	My grandfather is an old man now: he is more than eighty.
Maamé rèbɔ́ abèrewá: wànyíni paa.	Mother is getting to be an old lady: she is really old.
Kofí yɛ̀ pánin paa: wàdí m̀féɛ adùɔnán.	Kofi is quite adult: he is forty years old.
Ámmá rènyíni: ɔ̀bɛ́di m̀féɛ adùasá nnànsá yi ara.	Amma is getting on: she will soon be thirty.
Wówɔ̀ bá àbarimàá? Aáne, ɔ̀bénya m̀féɛ dúbàakó bòsómé à ɛ́rebá yi.	Have you an older boy? Yes. He will be eleven this next month.
Wɔ́wɔ̀ mmá sɛn? Mmiɛnsá. Baakó yɛ̀ akwadaá paa, bàakó yɛ̀ abáayewa ńnà bàakó yɛ àberántéɛ.	How many children have you? Three. One is a baby, one is a young woman and one a young man.
Wo bá no àkwadaa?	Is your child a baby?
Daabí, wanyíni kàkrá; wadí m̀féɛ nnan.	No. He's a little bit older than that. He is four.
Mepɛ sɛ̂ Ámmá bue póno no.	I want Amma to open the door.
Mepɛ sɛ̂ Kofí kɔgya wo.	I want Kofi to go with you.
Ɔpɛ sɛ̂ Kofí ne Ámmá kɔ́ dwam.	He wants Kofi and Amma to to to the market.
Mepɛ sɛ̂ wóbisa Kòfí.	I want you to ask Kofi.
Mempɛ sɛ̂ wóha Yàw.	I don't want you to annoy Yaw.

Mepɛ sɛ̂ méhũ ara.	I just want to know.
Ɔpɛ sɛ̂ ɔ́kɔ ara.	He just wants to go.
Mepɛ sɛ̂ mekyéa wo ara.	I just want to greet you.
Mepɛ sɛ̂ mekɔ́didí ara.	I just want to go and eat.

CONVERSATION X

Notes

1. *Mepɛ sɛ̂ méhũ ara*. 'I just want to know'

The verbs *pɛ*, to want, *nim*, to know, *hṹ(nu)*, to see, find out (and a few others) are frequently construed with a noun-sentence introduced by the explanatory particle *sɛ* (Gr. 141, 256). The construction involves secondary intonation.

2. *Sɛ́ mèkã́ kyèrɛ́ɛ̀ wo*. 'Just as I told you'

Sɛ́, 'comparative particle', as, like, < *sɛ* v. to resemble (Gr. 141)

3. *Wɔ´nom susua* 'They are little'

susǔa is the reduplicated form of the verb *sǔa* to be small. Reduplicated verb forms are used optionally with plural subjects, plural objects or to express repeated activity (Gr. 29, 4)

In the present example it would have been perfectly correct to have said *wɔ´nom sùa* but there are instances when only the reduplicated or the simple form of the verb can properly be used:

Some verbs assume a somewhat different meaning in reduplicated form (A few examples will have been noted already). *dí* and *didí* both mean 'to eat' but *dí* is used with an object, *didí*, without. *pepá* (Vocabulary VIII) means 'to wipe clean': it is the reduplicated form of *pá*, to scrape. *hwɛ́* means 'to look *at*' *hwehwɛ́* means 'to look *for*'. (Gr. 99). Reduplication of a monosyllabic verb root involves certain vowel changes. If the root vowel is a close or half close vowel (i, e, u, o) no change takes place: *di*, *didi* 'to eat' *tú*, *tutú* 'to pull out' *te*, *tete* 'to live' *tó*, *totó* 'to reach'.

If the root vowel is a half-open or open vowel, (ẹ, ɛ, ọ, ɔ, a) the first vowel of the reduplicated form is changed as under

ẹ ❯ i sé, sisé 'to say' (Akuapem)*

ɛ ❯ e hwɛ́ 'to look at', hwehwɛ́ 'to look for'

ọ ❯ u dwó, dwudwó 'to cool' (Akuapem)*

ɔ ❯ o bɔ́, bobɔ́, 'to beat'

a ❯ i/e (according to the rules of Vowel Harmony)

ká, keká, 'to bite', twa, twitwa, 'to cut'

a ❯ o (if the root consonant is p, b, m, f) pá, to scrape,

popá, to wipe clean, mã́, momã́, 'to give'

Note the pronunciation of sǔa, 'to be small' as described in the Introduction to this manual and in the Gr. 7. In the reduplication of words of this type

ǔa ❯ u sǔa, susǔa 'to be small'

ǐa ❯ i sǐa, sisǐa 'to stick'

4. wo bá anánte? lit. 'Has your child walked?'

5. baakɔ̃ yɛ̀ abáayewa, ńnà baakɔ̃́ yɛ àberántéɛ. 'One is a young woman and one is a young man'....

(ɛ)ńnà, like na and né, two conjunctions the student has met already in earlier lessons, is usually translated 'and' in English and like na coordinates sentences and clauses (whereas ne coordinates words). The distinction between ɛ́nnà and na is a subtle one.

---

* The Asante forms of these verbs are sé, sesé; dwó, dwodwó.

ɛ́nnà is used for 'adversative coordination' (Gr. 251. 2), *na* for 'copulative coordination' (Gr. 251. 1). In many instances a clause introduced by *na* will include *ńso*, 'too, also', whereas the use of *ɛ́nnà* implies a contrast such as might be expressed in English translation by 'however' or 'on the other hand' or 'whereas'. For example,

i. *me câr yɛ fítaa nà wó déɛ no yὲ tuntuḿ*.

'My car is white and yours is black.'

ii. *me câr yɛ fítaa, ɛnnà wó déɛ no ↑ yɛ túntum*.

'My car is white and yours, on the other hand, is black.'

It will be noticed that clauses after *ɛ́nnà* are in Secondary Intonation.

VOCABULARY X

Nouns

abarimáá pl. mmarimáá, boy, lad

abáayewa (abábàá) pl. mmáayewa, young woman

aberántéɛ (aberánté) pl. mmerántéɛ, young man

ɛ-bɔné(e) (ɛboné) bad thing, evil, wickedness

akonnwá (akonnuá) pl. nkonnwá, stool

O-nyáme, the Supreme Deity, God, The Creator

ɔ-pãnín (ɔpanyín) pl. mpanin, adult, older person.

Verbs

bɔ́, to grow or turn into (Dict. bɔ.D)

bórɔ, to be more than

dí, to spend or live or last a certain time (Dict. di. F)

nyã, to get

nyĩ́ni (nyin) to grow up to full stature, to grow old

sŭa, to be small

Interjections

adéɛ nkyẽ, Goodnight' (lit. 'let day break').

kɔ́kɔkɔkɔ, sound of knocking, salutation on or before entering a house, "Is anyone there?"

maadwó (memã wo adwó), Good evening.

mémememe (= bra mu): response to kɔkɔkɔkɔ ('come in').

CONVERSATION XI

	-A-	
Adwóa, àbɔ́ sɛ́n?		What time is it, Adwoa?
	-B-	
Ádɛ́n, wóǹní wâtch?		What, don't you have a watch?
	-A-	
Daabí.		No.
	-B-	
Abɔ́ dɔ́nkó mpàemú.		It's one-thirty.
	-A-	
Éì, mmérɛ kɔ.		Ah, the time has flown.
	-B-	
Bérɛ bɛn nà wókɔ`adwúma?		What time do you go to work?
	-A-	
Mekɔ́ nnɔ́nmìenú. Na wó ɛ̌?		Two o'clock. How about you?
	-B-	
Mé nso sàá ara.		Yes, me too.
	-A-	
Anɔpá yì wobàa ntɛ́m?		Were you on time this morning?
	-B-	
Daabí; ɛnnɛ́ dèɛ mekaa akyíre kàkrá.		No, I was a bit late today.
	-A-	
Wódùruu adwúma mu bérɛ bɛn?		What time did you get to work?
	-B-	
Medúrùuiɛ́ na nnɔ̀nwɔtwé apà hṓ sìmmá dú.		I got there at ten past eight.
	-A-	
Ádɛ́n, wóà́nsɔré ntɛ́m?		What was the matter? Didn't you get up early?
	-B-	
Mesɔréè ntɛ́m, nà ḿmòḿ mànnyá bús̀ ntɛ́m.		I got up in time but the bus was late

	-A-	
Wósɔ̀réè bérɛ bɛn?		What time did you get up?
	-B-	
Mesɔ́réèɛ́ na àká mínùte nnúm ná àbɔ́ nnɔ̀nsón.		I was up at five to seven.
	-A-	
Sélsél abɔ́ sɛ́n?		What is the time now?
	-B-	
Aká mínìti dúnúm ná àbɔ́ nnɔ́nmiènú.		It's a quarter to two.
	-A-	
Yoo, makrá wo óo.		I'll see you then.
	-B-	
Yoo, nante yíé.		Goodbye.

DRILL 11

A.	Yɛbɛ́pɔn adwúma bérɛ bɛn?	When do we finish work?
	Yɛbɛ́pɔn nnɔ̀núm.	We finish at five o'clock.
	Yɛbɛ́pɔn ànadwosúm paa.	We finish when it really gets dark.
	Yɛbɛ́hyɛ adwúma no ase bérɛ bɛn?	When do we start the job?
	Yɛbɛ́hyɛ aséɛ ànɔpa tútuutu.	We start early in the morning.
	Yɛbɛ́hyɛ aséɛ ànɔpá nnɔ̀núm.	We start at five o'clock in the morning.
	Wɔ́nom pɔn kɔ̀dídì bérɛ bɛn?	What time do they break for food?
	Wɔ́nom kɔ fì awiá dúmmìenú kɔ̀pém̀ dɔ́nkó.	They go from twelve noon to one o'clock.
	Prɛmó ató: mà yɛ́nkɔdídi.	It's twelve o'clock; let's go eat.
	Enwúnu adwó nà ma yɛ́nkɔ fíe.	It is getting late, let's go home.
	Kɔnyané nò na adéɛ akyé.	Wake him at dawn.
	Gye wâtch yí nà ɛbɔ́ nnóǹsía â, wóanyàné me.	Take this watch and wake me at six o'clock.
	Tena hɔ́ ǹkɔdá kɔ̀pém̀ sɛ̂ Kofí bɛba nnɔ̀nkrón.	Wait here and don't go to sleep until Kofi comes at nine o'clock.
	Mémmɛténa ha nà manyané nò?	Should I come and stay here so I can wake him?
	Aáne, bɛ̀tená ha nà wóanyàné nò.	Yes, come and stay here so you can wake him.
	Mɛ́kɔ ntɛ́m nà manya bi.	I'll go early so I can get some.
	Mɛ́kɔ Nkràn akɔsrá Kòfí.	I'll go to Accra to visit Kofi.
	Mɛ́kɔ Kùmáse akɔ̀srá Yàw.	I'll go to Kumase to visit Yaw.
	Merekɔfá sékán dè abɛtwá.	I'm going to get a knife and cut it.
	Makɔ́ Kùmáse akɔ́srá Yàw.	I have been to Kumase to visit Yaw.
	Makɔ́fa sékán dè abɛ́twa.	I have been to get a knife to cut it.

B. Dɔ́n bɛn?

1. dɔ́nkó(ro), one o'clock.

   nnɔ́nmìenū́, two o'clock.

   nnɔ́nmìɛnsā́, three o'clock.

   nnɔnnán, four o'clock.

   nnɔnnúm, five o'clock.

   nnɔnsī́a, six o'clock.

   nnɔnsón, seven o'clock.

   nnɔnwɔtwé, eight o'clock.

   nnɔnkrón, nine o'clock.

   nnɔ́ndú, ten o'clock.

   nnɔ́ndúbàakṓ, eleven o'clock.

   nnɔ́ndúmìenū́, twelve o'clock.

2. dɔ́nkó(ro) pɛpɛɛpɛ, one o'clock exactly.

   dɔ́nkó(ro) ne fá, half past one.

   dɔ́nkó(ro) apà hṓ sìmmá dú. Ten minutes past one.

   aká sìmmá dú nà dɔ́nkóro abɔ́ }
   aká sìmmá dú nà abɔ́ dɔnkóro } Ten minutes to one.

3. anadwó dɔ́nkóro	1 am
anɔpá nnɔ̀nwɔtwé	8 am
awiá dɔ́nkóro	1 pm
anwummérɛ nnɔ̀nsī́a	6 pm

CONVERSATION XI

Notes

1. Wóànsɔré ntɛm? Mesɔréè ntɛ́m nà ḿmɔ̀ḿ mànya bûs ntɛ́m

Didn't you get up in good time? I did but I didn't get the bus. The Preterite negative is formed by prefixing A + N to the verb root. In this form of the verb, the compound prefix A + N always has low tone; following monosyllabic roots have high tone, following disyllabic roots have a sequence of low-high tone. Except for the 2nd person pronouns, all prefixed pronouns have low tone. The 1st person singular prefix is reduced to m', the 3rd person singular prefix is written w'. There is no inanimate prefixed pronoun in this tense. The equivalent of the English 'it/they did not....' is the Preterite negative without prefix: ammú, it/they didn't break. (Gr. 91, 172)

The structural resemblance of the Preterite negative to the Perfect affirmative may cause the beginner some confusion in the early stages. A further difficulty is that the Perfect negative tense is in the same way structurally reminiscent of the Preterite affirmative.

2. The Perfect negative tense usually translates in English "hasn't/haven't + past participle".

This tense is formed by prefixing -N- (homorganic nasal) to an extended verb root that is structurally identical with the root of the Preterite affirmative. Like the Preterite affirmative the Perfect Negative tense has two forms: a suffixed form for use in sentence final position and a form without suffix for use with following object and in certain other non-final positions.

Prefixed pronouns (other than 2nd person pronouns) have low tone in this tense. The negative prefix has low tone after a preceding low tone, high tone after a preceding syllable of high or dropped high tone. Monosyllabic roots have high-falling tone (high-low) after a low toned negative prefix, high tone after a high toned negative prefix. Disyllabic roots have high tone on the first syllable, high-falling to low tone on the second. If the negative prefix is high there will be 'drop' or 'downstep' between prefix and root tones. (Gr. 91, 170).

3. medúrùuiȩ́ na nnɔ̀nwɔtwé apà hṍ sìmmá dú. lit. 'I arrived (then) it was 10 past 8.'

In such sentences, the subordinate adverbial clause is in Secondary Intonation and may be closed, though not necessarily, by a demonstrative particle (yí or nó depending on the time of the subordinate event). The principal sentence is in Primary Intonation and may be introduced, though not necessarily, by ná.

Ɔbâaȩ́ na mèyaré. When he came I was sick.

Ɔbâȩ́ no mànhũ nó. When he came I didn't see him.

ná is generally translated in English by "at, after, or by that time"

1. Ɔkɔɔ Nkran ná ɔ̀kɔɔ Tamale. He went to Accra and then (afterwards) he went to Tamale.
2. Ɔpété tè fúnu nkã́ à nâ ɔrebá. When the vulture smells the carcass, then he comes.
3. Nâ mekɔ́ Kùmáse daá. (At that time) I used to go to Kumase.
4. Mȩ́kɔ abá na wóawié. You will have finished by the time I get back. (Drill 19).

On all the above see Gr. 261-266 incl. and Appendix III of the present work.

VOCABULARY XI

Nouns

ɛ-dɔ́n (ɔ-dɔ́n) pl. nnɔ́n, clock.

dɔnhwérée (dɔnhwíréw) pl. nnɔnhwéréɛ, hour

mínùte (míniti, mínite)

anadwó, night.

anw̌ummérɛ (anw̌ummére) evening

enwúnu (o-nw̌íni) coolness, evening.

anɔpá, morning, in the morning, a.m.

mpaemú, half (an hour); division.

ɔprɛmó (ɔprɛ́m) pl. aprɛmó, cannon.

simmá, minute.

simmasín, second.

ntɛ́m (n. adj.) speed, haste; quickly (Gr. 131).

watch (wɔ́ɔ̀kye).

aw̌iá, sunshine, daytime; forenoon, noon and afternoon.

Verbs

bɔ́, to strike (of a clock).

dwó, to cool: enwúnu adwó, evening has set in.

firi, to come from, from (Gr.)

hyɛ́ - - àsé(ɛ), to begin.

ká, to remain, be left; to be missing.

ká-àkyíre, to stay behind, to delay, to be late.

nyãné (nyãn), to wake up.

pá hṍ, to pass by, go beyond.

CONVERSATION XII

1.	-A-	Jánèt, maadwó.	Good evening, Janet.
	-B-	Yaa, Ɛsɔ́n.	Good evening.
	-A-	Wo hő tè sɛ́n?	How are you?
	-B-	Me hő nyɛ́ koraa.	I am not at all well.
	-A-	Ádɛ́n?	What's the matter?
	-B-	Me hőnam nyìnáa yɛ mè yá.	I am aching all over.
	-A-	Óò, dué.	Oh, I am sorry.
	-B-	Megyé di sɛ̀ ɛyɛ ɔberɛ́. Nnansá yi mèreyɛ́ àdwúma dòdo.	I think it's just fatigue. I have been working too hard lately.
	-A-	Ampá. Ɛsɛ sɛ́ wóto wò bó àséɛ.	Yes, you should try to relax a bit.
	-B-	Hmm. Maté.	Yes, I agree.
	-A-	Na wóanòm adúro?	Have you taken any medicine?
	-B-	Áane; anɔpá yi wɔ̀fa maa me adúro bi. Mɛ́hwɛ sɛ ɛ̀bɛ́yɛ yíe à.	My uncle gave me something this morning. I'll see if it will do any good.
	-B-	Yoo, ɛ́nnɛ̀ɛ adɛ́ɛ nkyẽ.	Well, good night.
	-A-	Yoò, da yíé óo.	Good night.

	-A-		
2.		Jánèt, wo hṓ tè sɛ́n anɔpá yi?	Janet, how are you this morning?
	-B-		
		ɛnyɛ́ koraa, Kwàbená. Me tí pàé mè, na me yám nso kèká me.	I am no better, Kwabena. My head hurts and I have a stomach ache.
	-A-		
		ɛwɔ sɛ̂ wókɔhũ dóctòr. Nnansá yi yàdéɛ pìi wɔ wíem.	You should go and see a doctor. There is a lot of sickness around these days.
	-B-		
		Megyé di sɛ`mɛ́kɔ Dr̀. Bóàmá hɔ. Ebíà ná yàdéɛ kɛ̀séɛ bi nà mérenya.	Yes, I think I'll go and see Dr. Boama. I may probably be coming down with something serious.
	-A-		
		Wó nkõaa wobɛtúmi akɔ́?	Can you manage to go on your own?
	-B-		
		Aáne, mɛfa tàxî.	Yes, I'll take a cab.
	-A-		
		Yoo, mia wo aní kɔ.	Do try and go.
	-B-		
		Yoo.	OK.

* * * * * * *

	-A-		
3.		Agoo.	
	-B-		
		Amee.	
	-A-		
		Awuraá, mèpa wo kyɛ́w, Dóctòr wɔ hɔ́?	Excuse me, Miss, is the Doctor in?

-B-	Aáne, ɔ̀wɔ hɔ́. Amanneɛ́?	Yes he is. What's wrong?
-A-	Menté apɔ́ koraa.	I don't feel at all well.
-B-	Wo héne?	Where is the trouble?
-A-	Me tí ne mè yám yɛ me yá paa.	I have got really bad pains in my head and stomach.
-B-	Yoo, kɔ mú. Dóctòr bɛ́hwɛ wo.	OK. Go in. The doctor will see you.

***

-A-	Dóctòr, mãakyɛ̃́.	Good morning, Doctor.
-C-	Yaa, Ɛsɔ́n. Wo hṍ tè sɛ́n?	Good morning. And how are you today?
-A-	Merewu.	I am nearly dying.
-C-	Ádɛ́n? Ɛdéɛn nà ɛyɛ́ wóɔ?	Oh, what's the matter? What's wrong with you?
-A-	Me tí pàé mè, na me yám nso kèká me.	I have got a headache and a stomach ache.
-C-	Ɛfírìi aséɛ akyɛ́?	Have you had them long?
-A-	Ɛnnórá anwúmmerɛ nà efírìi aséɛ.	Since yesterday evening.
-C-	Wo yám no kèká wò kɛsé?	Is it a bad stomach ache?
-A-	Ɛkeká mè pápaapa. Anadwó yi mànna.	It really hurts. I couldn't sleep with it all last night.

	-C-	
Wódìdíì anɔpá yi?		Did you have breakfast this morning?
	-A-	
Daabí. ɛfírí nnórá awìá bɛpém̀ nnɛ́ mènnídíìɛ.		No. I haven't eaten since yesterday afternoon.
	-C-	
ɛyɛ́. Gye adúro yi. Nom no mprɛnsá́ dá kóro.		All right, here's some medicine. Take it 3 times a day.
	-A-	
Yoo, Dóctòr, meda ase.		Thank you, Doctor.
	-C-	
Yoo. Nante yíé.		Goodbye.

DRILL 12

Megyé di sɛ̀ ɔbɛ́ba.	I think he'll come.
Ɔgyé di sɛ`wóbɛba.	He thinks you'll come.
Kofí gye di sɛ`wóbɛnya bì.	Kofi thinks you will get some.
Yɛgyé di sɛ yɛ̀bɛ́hũ no.	We think we'll see him.

Mennyé ǹní sɛ ɔ̀bɛ́ba.	I don't think he'll come.
Ɔnnyé ǹni sɛ`wóbɛba.	He doesn't think you'll come.
Kofí ǹnyé ǹní sɛ wɔ́bɛnya bì.	Kofi doesn't think you'll get some.
Yɛnnyé ǹní sɛ yɛ̀bɛ́hũ no.	We don't think we'll see him.

Megyé di sɛ`ɔ́rèmmá.	I think he won't come.
Ɔgyé di sɛ`wórɛ̀mmá.	He thinks you won't come.
Kofí gye di sɛ`wórɛ̀nyá bì.	Kofi thinks you won't get any.
Yɛgyé di sɛ`yɛ́rɛ̀nhũ nó.	We think we won't see him.

Mepɛ sɛ́ ɔ́bá.	I want him to come.
Mepɛ sɛ́ yɛ̀kɔ́tɔ.	I want us to go and buy it.
Ɔpɛ sɛ́ ɔ̀dá.	He wants to sleep.
Kofí pɛ̀ sɛ́ mèkɔ́ hɔ́.	Kofi wants me to go there.

Mempɛ sɛ́ ɔ́bá.	I don't want him to come.
Mempɛ sɛ́ yɛ̀kɔ́tɔ.	I don't want us to go and buy it.
Ɔmpɛ sɛ́ ɔ̀dá.	He doesn't want to sleep.
Kofí m̀pɛ sɛ́ mèkɔ́ hɔ́.	Kofi doesn't want me to go there.

Maté sɛ̂ Kofí yàré;	I have heard that Kofi is ill;
Ɛdéɛn nà ɛyɛ́ nó?	What is the matter with him?
Atírìdié abɔ́ no.	He has a fever.
Ádɛ́n nà wo hṍ réwosoɔ?	Why are you shivering?
Awɔ́ dè me,megyé di sɛ̀ mereyɛ́ anyá yàrefúfuo.	I'm cold, I think I'm getting a chill.
Kofí ahwè ase. Kɔhwɛ́ no.	Kofi has fallen. Go and see to him.
Óò,wabú nè nsá mu.	Oh, he has broken his arm.
Wórènwãnsĩ́ dòdo. Ádɛ́n?	You are sneezing a lot. What is the matter?
Manyá pàpṹu.	I've caught cold.
Papṹu abɔ́ me.	I've got a cold.
Me mú nyìnáa yɛ mè yá.	My chest hurts.
Atírìdié abɔ́ no.	He has a fever.
Papṹu abɔ́ no.	He has a cold.
Ne nsámu abú.	He has broken his arm.
Ne nán mu abú.	He has broken his leg.
Sékán atwà ne nsá.	He cut his hand on a knife.
Sékán atwà ne nsátéaa.	He has cut his finger on a knife.
Dadéɛ atwà ne nán nífa.	He has cut his right leg with a cutlass
Dadéɛ atwà ne nán bónkum.	He has cut his left leg with a cutlass.
Ne nán awɔ́tere.	He has grazed his leg.
Ne nsá hõ awɔ́tere.	He has grazed his hand.
Me tí yɛ mè yá.	My head aches.
Me yám yɛ mè yá.	My stomach aches.
M'asṍ yɛ mè yá.	My ear aches.
Me kɔ́n yɛ mè yá.	My neck hurts.
M'akyí yɛ mè yá.	My back aches.
M'ápɔ́ mu yɛ mè yá.	My joints ache.

CONVERSATION XII

Notes

1. Megyé di sɛ̀ ɛyɛ ɔberɛ́. I think it's just fatigue.

   Méhwɛ sɛ̀ ɛbɛ́yɛ yíe à. I'll see if it will do any good.

   Two noun-sentences introduced by the explanatory conjunction sɛ́, sɛ̂, (< v. sɛ, to say?) meaning 'that'; 'if, whether'.

2. Ɛsɛ sɛ̂ wóto wòbó aséɛ. You should try to relax .

   Ɛwɔ sɛ̂ wókohũ dóctòr. You should go and see a doctor.

   Ɛsɛ sɛ̂, ɛwɔ sɛ̂ are impersonal constructions meaning 'it is necessary that' or 'it is fitting that'. The following sentence is in secondary intonation.

3. Wobɛtúmi akɔ́? Will you be able to go? akɔ is the Consecutive form of the verb after the Future tense of the principal verb.

4. Ɛfíriì aséɛ akyɛ́? Did it start a long time ago?

   Ɛfíriì is Tone II. See Appendix II, pp. 284 ff.

5. Ɛfíri nnórá awìá bɛpɛ̂m nnɛ́. 'From yesterday evening until today'. On adjuncts of time introduced by (coordinate) auxiliary verbs fi(ri) 'from'; kɔpɛ̂m, bɛpɛ́̀m 'until' see Gr. 227, 2, 229.

VOCABULARY XII

Nouns

ɔ-berɛ́, fatigue, weariness

ɛ-bó, chest, breast as seat of passions, feelings

bonkúm, (bẽnkum), left hand or side

dadéɛ (daadé, dadé), pl. nnadéɛ, iron; matchet, cutlass

adúro (adúru), pl. nnúro, powder, medicine

ɔ-hõnã́m, body, flesh

ɛ-kɔ́n, neck

amanneɛ́ (amãnné), trouble, difficulty

anadwó, evening

ɛ-náne (ɛ-nán), pl. anáne, foot, leg

nĩfã́, right hand or side

ɔ-papṹu (papum), cold, fever, catarrh

nsátéaa, finger
taxi (takisîi)
atírìdié (atírìdií) fever
w̌íem (e-w̌ím̀), the air, atmosphere, world

awɔ́ (a-wɔ́w), cold, chill

awuraá, pl. mwuraá, mistress, lady, landlady

yám, abdomen, stomach
yarefúfuo, cold, chill

Numbers

nnansã́, three days

nnansã́ yi, recently, lately, nowadays

mprɛnsã́, (mpɛn abiɛsã́) three times

Interjections

Agoo, a salutation on or before entering a house. "Is anyone there?"

Amẽe, reply to above, "Come in'"

Verbs

bɔ́, to strike, attack (of a fever or chill)

bú, to break

hwé, to fall, tumble

keká, to bite, sting, itch: to pain

miá . . (àní) to try hard, exert oneself to do something

nom, to drink

nwãnsí, to sneeze

paé (paá), to hurt, ache

tó, to put, lay somewhere

tó .. bó .. àséɛ, tɔ be patient, wait patiently

wosó (wosów), to shake, tremble, shiver

wɔtére, to scrape, graze; to strip hide or skin off a carcass

wú, to die

CONVERSATION XIII

-A-	
Márỳ, mãahã́.	Good afternoon, Mary.
-B-	
Yaa, ɛsɔ́n, Mikè. Mehṹù wó akyɛ́. Wo hṍ yɛ́?	Good afternoon, Mike. I haven't seen you for a long time.
-A-	
Aáne. Na wó nso wò hṍ tè sɛ́n?	Yes. How are you?
-B-	
Nyamé adóm, mè hṍ yɛ́. Akonnwã́ wɔ̀ hɔ́. Tena ase.	Have a chair. Sit down.
-A-	
Meda ase.	Thanks.
-B-	
Wóbɛnom déɛn? Mewɔ béèr né cóca-còla wɔ hɔ́.	What will you have to drink? I have beer and coca-cola.
-A-	
Óò, wónní nsã̀fúfuo?	Oh, you don't have any palm-wine?
-B-	
Wo kɔ́n adɔ̀ nsãfúfuo, wóahṹ?	That is what you would really like, isn't it?
-A-	
Aáne. Menómm̀ bí akyɛ́.	Yes. I haven't had it for a long time.
-B-	
(Kofí, gye siká kɔtɔ nsã̀fúfuo m̀mienú brɛ̀ me.) Na Mîke, adwúma mu tè sɛ́n?	(Kofi, here's some money. Would you please get me two bottles of palm-wine?) How is work going, Mike?
-A-	
Bɔkɔɔ. Bɔné biara nní hɔ.	There are no problems.
-B-	
Wóatù kwán nnànsá yi?	Have you done any traveling lately?

-A-	Aáne, mèkɔɔ Tamale bɛ́yɛ adàpɛ́n mmìenú.	Yes, I went to Tamale for about two weeks.
-B-	Áà, nsãfúfuo no ni! Gyé ɛ̀.	Ah, here's the palm-wine! Have some.
-A-	Hḿm̀. ɛ́yɛ̀ dɛ. Wóahũ̀ Jánèt nnansá yi?	Mmm. It's good. Have you seen Janet recently?
-B-	Aáne. ɔyarée̖ kakrá nnànsá yi,nǎnso wàté àpɔ́.	She's been a bit under the weather recently, but she's better now.
-A-	Yɛda Nyamé asè.	That's good.
-B-	Wóatè fíefóɔ nkã?	Have you heard from home?
-A-	Aáne, obíara hõ yɛ́.	Yes, everybody is all right.
-B-	Yɛda Nyamé asè.	Good
-A-	Yoo, ɛ́nnèɛ mérènsɛé wo bérɛ píí, Márỳ. Mɛ́srɛ́ kwán.	Well, I won't take up any more of your time. I'll be off now.
-B-	ɛkwán dà hɔ́.	All right.
-A-	Makrá wo.	Goodbye.
-B-	Yoo, nantɛ yíé. Wónya kwáne à, bra bío.	Goodbye. Come again soon.
-A-	Yoo, meda ase.	OK.

DRILL 13

A.	Maté sɛˋKofí yàré.	I've heard that Kofi is sick.
	Maté sɛ̀ Kòfí kɔ̀ɔ Kumáse.	I've heard that Kofi went to Kumase.
	Maté sɛ̀ Kofí abá.	I've heard that Kofi has come.
	Maté sɛˋwóatè apɔ́ kàkrá.	I've heard that you're a bit better.
	Wo kɔ́n adɔ̀ nsãfúfuo.	You would really like some palm wine.
	Menóm̀m bí akyɛ́.	It's a long time since I drank some.
	Kofí kɔn adɔ̀ nsãfúfuo.	Kofi would really like some palm wine.
	Ɔnóm̀m bí akyɛ́.	It's a long time since he drank some.
	Me kɔ́n adɔ̀ fufúo.	I would really like some fufu.
	Medíì bí akyɛ́.	It's a long time since I ate any.
	Me kɔ́n adɔ̀ dɔkóno.	I would really like corn dumplings.
	Medíì bi akyɛ́.	It's a long time since I ate some.
	Wónyà kwáne à, bra.	If you can, come.
	Wónyà kwáne à, kɔ́.	If you can, go.
	Kofí nyà kwáne à, ɔbɛ́kɔ.	If Kofi can, he'll go.
	Kofí nyà kwáne à, ɔ́nkɔ.	Kofi must go, if he can.
	Gye siká kɔtɔ adùané.	Here is some money, go buy food.
	Gye siká kɔtɔ atàadéɛ.	Here is some money, go buy a dress.
	Gye ntomá kɔma nò.	Here is a cloth, go and give it to him.
	Gye aduané kɔdi.	Here is food, go and eat.
	Gye siká kɔma nó nkɔtɔ adùané.	Here is some money, give it to him to go buy food.

B.

Kɔfá : ǹkɔfá.	Go and take it : don't go take it.
Bɛtié : mmɛ̀tié.	Come and listen : don't come and listen.
Kɔdídí : ǹkɔdídí.	Go and eat : don't go and eat.
Bɛkã́ kyerɛ̀ me.	Come and tell me.
Kɔtɔ́ twenè.	Go and throw it away.
Kɔhwéhwɛ́ ma nò.	Go and look for him.
Sɔré bɛfa.	Get up and come and get it.
Gyae kɔ́tíe.	Stop and go listen.
Agyá se brà.	Father says to come.
Kofí se bɛ̀boá no.	Kofi says to come and help him.
Ɔsé ǹkɔ́.	He says not to go.
Ɔsé ǹtié.	He says not to listen.
Agyá ànka sɛ̂ bra.	Father didn't say to come.
Agyá anka sɛ̂ mmá.	Father didn't say not to come.
Ɔbá à, bɔ no amanneɛ́.	If he comes, give him the news.
Ɛyɛ́ à, bra.	If it's possible, come.
Wankɔ́ à, mmá nò bi.	If he has refused to go don't give him any.
Wantié à, ká hwèe.	If he has refused to listen don't say anything.
Wóhũ nò a, frɛ no.	If you see him, call him.
Wókɔ à, twerɛw me.	If you go, write me.
Ɛbɔ́ nnɔ̀nnán à, bra.	Come at four o'clock.
Wóhũ nò a, mmisá nò.	If you see him, don't ask him.
Ɔdáǹ wo ká à, ntuá.	If he comes for his money, don't pay him.

C.	Ka wo hṍ nà merepɛ ntɛ́m.	Hurry up because I am in a hurry.
	Ɔyaré nà ŋkɔhá no.	He is sick so don't bother him.
	Gyae na ɔmpɛ́ sàá.	Stop because he doesn't like that.
	Fá firì no na wanhyɛ́ dá.	Forgive him because he didn't mean it.
	Nha wó hõ nà wanyá bí.	Don't bother - he has some.
	Di kán na mereba.	Go ahead, I'm coming.
	Twɛn me na mawíe.	Wait for me because I've finished.
	Mawíe nà twɛn me.	I've finished so wait for me.

CONVERSATION XIII

Notes

1. *Wo kɔ́n adɔ̀ nsãfúfuo*: An idiom meaning lit. 'your throat is deep for' Akan has many such verbal phrases in which a specific compound subject consists of a personal noun or pronoun in the possessive case and the name of some part of that person's body (Gr. 217).

2. *Menóm̀m bí akyɛ́*: lit. 'I drank some a long time ago'. The verb *kyɛ* 'to last long' is used after the affirmative Preterite form of a principal verb in either the affirmative Perfect or in the negative Preterite tense to denote that the event expressed by the principal verb occurred a long time or not long ago (Gr. 231, 4). The construction is one involving secondary intonation.

3. *gye siká kɔtɔ nsã̀fúfuo mmìenú brɛ̀ me*
   For the tones of these serial imperatives see Notes to Conversation IX above. The 'normal' tone of monosyllabic singular Imperatives is high; *gye* is low toned because of the following object (siká). The normal tone of disyllabic singular Imperatives is low-low; *kɔ́tɔ* has a high-high tone sequence because of its medial position in the series, *b́rɛ̀* has a high-low tone sequence because it is in end position. *brɛ*, to bring, is used before human objects instead of *ba*

   ɔde siká bàaeɛ He brought money.
   ɔde siká brɛ̂ɛ me He brought me money.

4. *mesrɛ́ kwán* (lit. 'I beg leave to go') begins a leave-taking routine. The proper response is *ɛkwán dà hɔ́* or *ɛkwán dà fam* (lit. 'The way is there, open') *Makrá wo* ('I have visited you') concludes the routine.

VOCABULARY XIII

Nouns

1. adɔ̃́m (ɔ-dṍm) grace, favor

beer (bíà)

cóca còla (kóka kòla)

ɔ-dɔkóno, boiled maize bread, corn dumplings

o-fiení (ofiní), pl. afiefóɔ (afifó), one of the household, member of the family.

ɛ-kán (n. adv.) first

ɛ-kɔ́n, neck

akɔ́nnɔ, longing, desire

akonnwá (akonguá), pl. nnkonnwá, stool, chair

nsã̀fúfuo (nsã̀fúfu), palm wine

2. Names of People

Jánèt (Gyánɛ̀t)

Bóàmá

Interjections

mɛsrɛ́ kwán, I beg leave to go

ɛkwán dàhɔ́, lit. response to leave-taking, "The way is open".

ɛkwán dà fam, lit. "The way is level".

Verbs

dán - (ká), to collect payment, call in a debt

dí - kán, to be first, go ahead

firí, to sell or buy on credit

de or fá fìrí, to forgive

há (haw), to trouble, disturb, distress, bother.

kã́, to move, stir. kã-hõ, to bestir oneself.

tú kwán, to travel, go on a journey.

twɛ́n, to wait.

w̌ié, to finish.

Conjunctions

sɛ́, that (Gr. 255, 273, 276, 278).

CONVERSATION XIV

1.	-A-	Agyá Póku, mȁakyẽ́ ɛ̀.	Good morning, Mr. Poku.
	-B-	Yaa ɔbá. Akósua, wò hṍ tè sɛ́n?	How are you, Akosua?
	-A-	Nyamé adóm mè hṍ yɛ́.	Very well, thank you.
	-B-	Na anɔpá yi?	What can I do for you this morning?
	-A-	Anɔpá yi dèɛ bɔkɔɔ. Mé dán no nà ɛ́reha mè kakrá.	There's nothing much wrong. I am having a little trouble with my house.
	-B-	Óò, Ádɛ́n?	Oh, what's the matter?
	-A-	M'adwárèeɛ́ hɔ nwùnu. Aféi nso gyaade nsúo no m̀má papa.	There's a leak in my bathroom, and I can't get water out of the tap in the kitchen.
	-B-	Óò, ɛdán yi rèhá mè. Dáa mèyɛ̂ hṍ adwúma. Mɛ́ba abɛ̀hwɛ́.	Oh, this house is a lot of trouble. I work on it all the time. All right, I'll come and have a look at it.
	-A-	Aféi nsɔ, pàpá, me nsá nkã̀a nkonnwá fofórɔ no. Wókȁa sɛ́`yɛde bɛ́ba Méméneda anɔ̀pá.	And I still don't have the new chairs. You said they would be delivered on Saturday morning.
	-B-	Aáne, mè bá. Sàá nà stórèfóɔ no kã́èeɛ́. Mɛ́kɔ hɔ nnɛ akɔ̀hwɛ́.	Yes, I know. That's what the store clerks said. I'll go and see about it today.
	-A-	Yoo, meda ase.	Thank you.

2.	-A-	Kɔ́kɔkɔkɔ.	
	-B-	Bra mú. Éì, Maamé Sɛ̀ɛwáa, wó ni?	Oh, it's you, is it, Maame Seewaa?
	-A-	Aáne, Kòfí. Mãadw[illegible]ɛ.	Yes, Kofi. Good evening.
	-B-	Yaa ɛ́nà. Mepa wo kyɛ́w, akonnwá̃ wɔ̀ hɔ́.	Good evening. Won't you sit down, please?
	-A-	Meda ase.	Thank you.
	-B-	Maamé, nà anwummérɛ yi?	What can I do for you this evening, Maame Seewaa?
	-A-	ɛdán no hõ nti nà mebáàeɛ́.	I've come about the house.
	-B-	Hm̀ḿ?	Mmm?
	-A-	Hm̀ḿ. Maté sɛ̀ wó ne wò adámfò mórèbɔ́ mè ká yíe.	Yes. I hear that you and your friend are costing me a lot of money.
	-B-	Ádɛ́n?	Oh, how?
	-A-	Yɛsɛ̂ módè nkanéá no sìsí so mà adéɛ kyẽ.	They tell me you leave the lights on all night.
	-B-	Óò, ɛnyɛ́ nòkórɛ.	Oh, that's not true.
	-A-	Afél nso, mógya ǹsúo no si só tà ta ta ta â móntṍ mu.	And you leave the taps running all the time.
	-B-	Óò, ɛnté sàá. Dáa yɛ̀tṍ mú.	Oh, we always turn them off.

-A-	
Hwɛ̀, séìséí nso mèhṹ sɛ̀ móabù mpómma bàakṍ.	Look. I've just seen you've broken a window, too.
-B-	
Oô.	Oh.
-A-	
Nnansá yi, bìribíara bóɔ ayɛ̀ den. Kanéá ne ǹsúo bóɔ kɔ sóro papaapa.	These days everything is expensive. The cost of electricity and water has gone up.
-B-	
Nokórɛ.	Yes, you are right.
-A-	
Mempɛ sɛ́ mèbá há bio bɛkasà. Mómmɔ mmɔ́den nhwɛ dán no so yíe.	I don't want to have to come to talk to you again about this. Try to take better care of the house.
-B-	
Yoo maté. Yɛbɛ́bɔ mmɔ́den ahwɛ́ so yíe.	OK. We'll try and look after it well.
-A-	
Ɔyɛ́. Merekɔ́. Kwabená ba à, mekyiá no.	Good. I'll be going then. Say hello to Kwabena for me when he comes.
-B-	
Yoo, mɛ́kã akyèrɛ́ no. Maamé, dué ne ǹwúnu.	I'll tell him. Good night.
-A-	
Yaa, Amu.	Good night.

DRILL 14

Ɛdán no hõ nti nà mebaâeɛ́.	I have come about the house.
Asɛ́m no nti nà ɔbaâeɛ́.	He has come about the trouble.
Siká no nti nà yɛbáâeɛ́.	We have come about the money.
Adwúma hõ nti nà wɔ´nom báâeɛ́.	They have come about a job.

Yɛrebɛkã́ dán no hõ asɛ́m.	We are coming to talk about the house.
Yɛbɛ́ba abɛ̀kã́ dán hõ asɛ́m ɔ̀kyéna.	I'll be coming to talk about the house tomorrow.
Yɛrebɛkã́ asɛ́m no.	We are coming to discuss the trouble.
Maté sɛ̀ Kofí bɛ̀kâa ɛdán no hõ asɛ́m nnórá.	I've heard that Kofi came to talk about the house yesterday.
Yɛseê Kofí bɛ̀kâa adwúma no hõ asɛm.	They say Kofi came about the job.
Maté sɛ̀ wó dán no rehá wo.	I hear you are having trouble with your house.
Maté sɛ̀ wo câr nó rehá wo.	I hear you are having trouble with your car.
Menim sɛ̂ ne câr nó rehá no.	I know his car is giving him trouble.

Mempɛ sɛ̂ mebá há bío.	I don't want to (have to) come here again.
Mempɛ sɛ̂ mebá bío bɛbisá wo.	I don't want to (have to) come here again to ask you.
Mempɛ sɛ̂ mekɔ́ hɔ́ bío kɔbisá no.	I don't want to (have to) go there again and ask him.
Mempɛ sɛ̂ mekɔ́ hɔ́ bío kɔkã dan no hõ asɛ́m.	I don't want to (have to) go there again to talk about the house.

Bɔ mmɔ́den hwɛ fíe ha yíe.	Try to look after this house well.
Bɔ mmɔ́den hwɛ dán no so yíe.	Try to look after the house well.
Bɔ mmɔ́den yɛ adwúma no.	Try to do the work.
Bɔ mmɔ́den dɔ afúo no.	Try to weed the farm.

Bɔ mmɔ́den sɛ̀ wórenyɛ́ ha fĩ́.	Try not to make this place dirty.
Bɔ mmɔ́den sɛ̀ mórensɛ́e bìbíara.	Try not to spoil everything.
Bɔ mmɔ́den sɛ̀ wórenhá me.	Try not to bother me.
Saá nà Kofí kã́àeɛ́.	That's what Kofi said.
Saá nà Kofí yɛ́ɛ̀eɛ́.	That's what Kofi did.
Saá nà mekã́ kyerɛ́ɛ̀ wóɔ.	That's what I told you.
Kofí kã̀a saá.	Kofi said so.
Kofí yɛ̀ɛ saá.	Kofi did so.
Mekã́ kyèrɛ́ɛ̀ wo saá.	I told you so.
Né fɛ́ nti nà mepɛ́.	I like it because it's pretty.
Né nwóno nti nà mánnóm.	I didn't drink it because it is bitter;
Né bóɔ yɛ̀ den ntí nà mántɔ́.	I didn't buy it because it is expensive.
Ɔkwán nwáre nti, mɛ́nanté.	I'll walk because it isn't far.

CONVERSATION 14
Notes

1. Daá mèyɛ̂ hṍ adwúma/Ɛdán no hõ nti nà mebáàeɛ́.

   For this prepositional use of ɛhõ, the exterior, see Gr. 119, 121.

2. Me nsá nkã̀a nkonnwá fofórɔ no. lit. 'My hands have not touched the new chairs'.

3. Mǎ adéɛ kyẽ lit. 'for dawn to break'.

   Gr. 109.

4. Ɛdán no hõ nti nà mebáàeɛ́. Note the use of the Preterite tense in Akan where in the corresponding statement English would have a Perfect: "I have come about the house."

VOCABULARY XIV

Nouns

1. adwareeɛ (aguareé) bath room

   gyaade (gyáase) kitchen

   ɔ-kanéá pl. akanéá, light, lamp

   mmɔ́den, effort, attempt

   nokórɛ (nokwáre) truth, honesty; truly

   mpṍmma (apṍmma),(lit. little door) shutter, window(* Akp. mfɛnsere)

   storefoɔ (sotɔ́ɔ̀fóɔ), sales clerks

2. Names of People

   Póku (Opóku)

Adverbs

sórɔ, up, above, on high

Interjections

dué,"pity on you, my condolences", as in

dué ne àwɔ́, pity for the cold, (Good morning)

dué ne wìá, pity for the heat, (Good afternoon)

dué ne ǹwúnu, pity for the cool (Good evening)

Verbs

bɔ́ (-ka), to cost

kã́, to touch

nw̌únu (nw̌un), to leak

sisí so, to leave on

tṍ mu, to turn off

CONVERSATION XV

-A-	Hello! Hèllo!	Hello. Hello.
-B-	Hello! Ámmá, mǎadwó.	Hello, Amma. Good evening.
-A-	Yaa 'nuá. Wo hɔ̃ yɛ́, Kwǎmè?	Good evening, Kwame, how are you?
-B-	Aáne. Mefrɛ́ɛ̀ wo nnórá akyi ná wónni hɔ.	I'm fine. I called you two days ago but you weren't in.
-A-	Aáne. Mekɔɔ Koforídúa dàpɛ́n a`ɛtwáàmú no; awiá yi ara nà mebɛ́durùuiɛ́.	I went to Koforidua last week. I have only just gotten back this afternoon.
-B-	Éì, na ɛhɔ́ déɛ wókɔ̀yɛ́ɛ̀ dɛ́n?	What did you go there for?
-A-	Hmm. ɔbarímá bi dè me ká bɛyɛ abòsómé nnán ni wɔ̀ hɔ́ à méntèe ne nkã́.	A man had owed me money for about four months and I hadn't heard a word from him.
-B-	Ɔtɔɔ déɛn?	What did he buy?
-A-	Ɔtɔɔ mpaboá ne ǹtomá màa ne yérenom Búròɔnya bérɛ no.	He bought some shoes and clothes for his wives at Christmas.
-B-	Na wókɔ́ɔ̀eɛ́ wóhũ̀u no?	So when you went did you see him?
-A-	Daabí; nǎnso mèdii dwá kàkrá wɔ̀ hɔ́ enti ɛ̀nyɛ́ hwèe.	No, but I did quite a bit of trading there, so it wasn't a complete loss.
-B-	Wóbɛsan akɔ́ hɔ bìo?	Shall you go again?
-A-	Aáne. Mɛ́kɔ bòsómé a`ɛ́rebá yi.	Yes. Next month.

-B-		
	Mepɛ sɛ́ mèbɛ́hwɛ wó mpabòá no bí.	I would like to come and look at what shoes you have.
-A-		
	Da bɛ́n nà wóbɛnya kwán?	When can you come?
-B-		
	Ɔkyéna akyi.	The day after tomorrow.
-A-		
	Yoo, mɛ́hwɛ wo anim. Mewɔ mpaboá fɛ̀ɛfɛ́ pìi wɔ há séìséì.	I shall be looking forward to seeing you. I have some very nice shoes now.
-B-		
	Ɔyɛ́. Mɛ́ba.	Good. I'll come.

DRILL 15

A.

Ɔhyɛ ataadéɛ kɔ̀kɔɔ́.	She is wearing a red dress.
Ofura ntomá tùntuḿ.	He is wearing a black cloth.
Okura pomá tenten.	He is carrying a long stick.
Ɔyɛ akwadaá ketewa.	He is a little boy.
Ɔyɛ ɔbáa kɛ̀séɛ.	She is a big woman.

Ɛ́yɛ̀ den.	It is hard.
Mempɛ́ adwúma dèndén.	I don't like hard work.
Ɛ́yɛ̀ tan dodo.	It's very ugly.
Ɛyɛ kurɔ́ tàntán.	It is an ugly town.

Ataadéɛ no ɔ̀fɛ.	The dress is pretty.
Ɔwɔ ataadéɛ fɛ̀ɛfɛ́ bi.	She has a pretty dress.
Adúro no yɛ̀ nwono.	The medicine is bitter.
Ɔnomm adúro nwònonwóno no.	He drank the bitter medicine.

Né fɛ́ nti nà mepɛ́.	I like it because it's pretty.
Ne dɛ́ nti nà metɔ́ɔ̀eɛ́.	I bought it because it is nice.
Ne ténten nti nà mémpɛ́.	I don't like it because it's long.
Ne kétewa nti nà mefáàeɛ́.	I took it because it was small
Ne kɛ́séɛ nti nà mɛ́fa.	I'll take it because it is big.

Ɛyɛ kétekete.	It's very bright.
Ɛyɛ nwononwónononwono.	It's very bitter.
Ɛyɛ fɛfɛ́ɛfɛ.	It's very pretty.
Ɛyɛ dɛdɛ́ɛdɛ.	It's very tasty.

B.

Dua ténten.	A tall tree.
Dua tíátìaa.	A small tree.
Dua kɛ́séɛ.	A big tree.
Dua kétewa.	A small tree.
Bu dua ténten no so.	Cut a bit off the tall tree.
Mmú dùa tíátìaa nó so.	Don't cut a bit off the small tree.
Bu duá kɛ́seɛ no.	Cut the big tree down.
Mmú dùa kétewa no.	Don't cut the small tree.
Mepɛ ténten no.	I like the long one.
Mempɛ́ tìátíaa no.	I don't like the short one.
Kofí pɛ̀ kɛséɛ no.	Kofi likes the big one.
Ámmá m̀pɛ́ kétewa no.	Amma doesn't like the small one.
Duá no wàre.	The tree is tall.
Afúa wàre.	Afua is tall.
Ɛkwán wàre.	It is a long way.
Ámmá nwáre - ɔyɛ tia.	Amma isn't tall, she is short.
Duá no nwáre.	The tree is not tall.
Duá no yɛ̀ tia.	The tree is short.
Ɔkwán nwáre.	It is not a long way.
Nwóma no yɛ̀ tia.	It is a short letter.
Odúm yi sõ̀.	This Odum tree is large.
Ankaá no sùa.	The orange is small.
Ɔdán no mu sõ̀.	The room is large.
Aduané no sùa.	There is not enough food.
Odúm no nsṍ koraa.	The Odum tree is not at all big.
Adéɛ no sùa dódo.	The thing is too small.

Ɛnwáre - ɛyɛ̀ tia.	It is not tall - it is short.
Ɛnwáre - ɛ̀bɛn.	It is not long - it is near.
Ɔkwán nwáre - ɛ̀bɛn.	The way is not long - it is short.
Ɛnsṍ - ɛ̀sua.	It is not big - it is small.
Ntomá kɔ̀kɔɔ́.	A red cloth.
Ɔbáa no fùra ntomá kɔ̀kɔɔ́.	The woman is wearing a red cloth.
Ataade fúfuo.	White dress.
Ámmá hyɛ̀ ataade fúfuo.	Amma is wearing a white frock.
Mpaboá tùntuḿ.	Black shoes.
Kofí hyɛ̀ mpaboá tùntuḿ.	Kofi is wearing black shoes.
Ɔpɛ ade kɔ́kɔ̀ɔ́.	He likes red.
Ɔpɛ ade fúfuo.	He likes white.
Ɔpɛ ade túntùḿ.	He likes black.
Nwóma yi akyi yɛ̀ kɔkɔɔ́.	This book has a red cover.
Mpaboá no hõ yɛ̀ tuntuḿ.	The shoes are black.
Fa kɔkɔɔ́ no.	Take the red one.
Mfá tùntuḿ no.	Don't take the black one.
Fúfuo no wɔ Kwàsí.	The white one belongs to Kwasi.

CONVERSATION XV

Notes

1. *Dapɛ́n à ɛtwáà mú no* lit: 'the week which has passed'

Bosómé à ɛ́reba yi lit: 'this month which is coming'.

Relative clauses in Akan are introduced by the particle â. (Gr. 64, 65) In the two examples above the antecedent of the clause (dapɛ́n, bosómé) corresponds with its subject so that the appropriate prefixed pronoun is combined in the clause. The antecedent may also correspond with the object of the clause, in which case the appropriate object pronoun is contained in the clause (except that an inanimate object pronoun will occur only if followed by an adverb). If the antecedent corresponds with a possessor in the clause, the appropriate possessive pronoun is contained in the clause.

Mehũu obí â ɔwɔ́ aka no. I saw some one a snake had bitten Gr. 64, 3.

Onípa bi wɔ̀ hɔ́ â ne nsá awu. There was a man whose hand was withered. Gr. 64,2.

The antecedent may have a distinguishing adjective *yí*, *nó*, *bí*. (Gr. 64, 2.) The demonstratives *nó* and *yí* most commonly follow the relative clause as in the two examples above; *bi* follows the antecedent.

Relative clauses have secondary intonation. See Conversation XX, Drill and Notes.

2. *Na wokɔ̂ɔeɛ́ wóhũu no*? And when you went, did you see him? *Wókɔ̂ɔeɛ́* is a Tone II Construction. See Conversation *XX*, Drill and Notes.

3. Awiá yi ara nà mebéduruùiɛ́. I have only just got back from there this afternoon. For this use of ara with a Tone II Construction meaning 'only, just' see Conversation XX, Drill and Notes.

4. Mewɔ mpaboá fɛ̀ɛfɛ́ pii wɔ há. fɛɛfɛ is the attributive form of the Akan adjective (Gr. 67-74) meaning 'pretty, beautiful'.
Some adjectives have only one form in Akan, for example, bɔné 'bad', fóforɔ 'new', dádá, old. These adjectives can only be used attributively (i.e. after a noun). They cannot be used predicatively (i.e. after a verb). Instead the noun qualified is repeated.

ɛdán no yɛ̀ dán dadá. The house is old.

Ntomá no yɛ̀ ntomá fofórɔ. The cloth is new.

The need for predicative forms for the adjectives kɛséɛ, kétewa and ténten, is similarly filled suppletively by the verbs sõ, to be big sua, to be small and ware, to be long.
Other adjectives have two (or more) forms for use in different constructions. The following for example, have low toned forms for predicative and adverbial use and duplicated forms for attributive use. tia, short, den, hard tan, ugly fɛ, beautiful dɛ, tasty sweet, nwono bitter duru, heavy hare, light. The attributive forms have the adjective with low tone followed by the duplicate form with high tone:

tiatía, dennén, tantán, fɛɛfɛ́, nwononwóno, durudúro, harehárе....

Some adjectives (adjectives of colour) have irregular predicative forms. fúfuɔ white has the predicative form fúfu; tuntúm, black, has tumm; kɔkɔɔ́, red, has kɔɔ or kɔkɔ.

A few adjectives (adjectives of size) have plural forms. *kétewa*. pl. *akétewa*, *kɛséɛ* big pl. *akɛséakɛ̀sé*.

Most adjectives have reduplicated forms with intensified meaning: *dɛ* tasty *dɛdɛɛdɛ* very tasty *fɛ* pretty *fɛfɛɛfɛ* very pretty.

Adjectives may also be used substantively in Akan. (ketewa, small) *kétewa no nà mepɛ́*, its the small one I want. Or, *ɛdán no ketewa nti nà mempɛ*, I don't like the house because it is small (lit. because of the house's smallness).

In the latter case we have a possessive construction marked by the special tones of the noun adjective:

fɛ, *dɛ*	*né fɛ́* (nti...) *né dɛ́* (nti....)
bɔné, *kɛséɛ*	*né bɔné* (nti...)*né kɛséɛ* (nti....)
dádá, *fofórɔ*	*né dadǎ* (nti....) *né fofòrɔ́* (nti .....)
kétewa	*né ketewa* (nti.....)

The noun and its attributive adjective in Asante may be pronounced in one of three ways:

i) the least common way perhaps is to pronounce both noun and adjective each with its intrinsic (lexical) tones: *ɛdán kɛ̀séɛ*, a big room

ii) The adjective is pronounced with its 'attributive' tones, the noun with intrinsic tone: *ɛdán kɛséɛ*. The 'attributive' tone is identical with the tone of the adjective in the possessive construction mentioned immediately above.

iii) The noun and following adjective are given tones reminiscent of the tones of compounds (Gr. 39) in which the noun has low tone throughout, the adjective has either its intrinsic or its attributive tones.

siká, money	*sika bɔ́né*, bad money
ɛdán, house	*ɛdan kɛséɛ*, big house

The use of 'compounding' tones suggests a closer semantic unity than the sequences in which the noun retains its inherent tone. Compounding tone is restricted to words which commonly occur together in everyday speech.

Adjectives (and nouns) are used predicatively in Akan after the verb yɛ, to be. Cf.pp.162ff. In the Akuapem dialect the verb is used in the continuative tense; the prefixed pronouns all have high tone if an adjective follows, low tone except for the 2nd persons if a noun follows: ɛ́yɛ̀ fɛ, it is beautiful: ɔyɛ sikaní, he is a rich man.

In Asante speech, the verb yɛ is not much used in affirmative statements (although -nyɛ́ is always used in negative statements). Instead of the copula, a vowel prefix ɛ- or ɔ- is used to link the complemental adjective or noun with the subject.

ɛ- is used when the word immediately preceding the predicative ends in a front vowel

adéɛ yi ɛ̀fɛ this thing is beautiful.

ɔ- is used when the word immediately preceding the predicative ends in a back vowel

ne hó ɔ̀fɛ she is beautiful

[Nouns with E - or O - prefix as the complement in such constructions may change their prefixes according to the type of vowel preceding:

wó ɔ̀barímá You are a man, mé ɛ̀barímá, I am a man]

The use of ɛ- and ɔ- with copula function applies equally to words with nasal prefixes yɛ́ ɛ̀nkwaseá we are fools nnípa no ɔ̀nkwaseá the people are fools.

In the case of nouns and adjectives with A- prefixes the copula prefix is elided but the tone is kept: Kofí̀ akora Kofi is an old man. ɔ akora (waakora) he is an old man. ɛ́hṍ̀ apɔapɔ́ It has a knobbly surface.

Some nouns and noun adjectives have a special form for use in this type of construction: (in the conversation) wóyɛ̀ akɔdaa you are a child (akɔdaá) wóyɛ̀ akoa you are a servant (akóa) ɛ́yɛ̀ kɔkɔ it is red (kɔkɔ́) ɛ́yɛ̀ tuntum (tuntúm) it is black.

VOCABULARY XV

Nouns

Burónỳa (buróònyã), Christmas and New Year's day

e-dwá (e-gúa), trade

akoá ŋkoá (pl.) servant, subject

mpaboá, sandal, pair of sandals

ntṍmã (ntãmã́) cloth

Verbs

dí - - dwá, to trade, buy and sell

twam' (twa mu) of time, to pass, go by

Adjectives, Adverbs (Gr. 70)

dɛ (dɛdɛ́) dɛdɛɛ́dɛ, agreeable, pleasant, sweet

den, dendén (dennén), hard, severe, cruel

fɛ (fɛw), fɛɛfɛ́ (fɛfɛ́w), fɛfɛɛ́fɛ, beautiful, handsome, nice

fúfuo (fúfu), white

kã́mã̀, nice(ly)

kɛséɛ (kɛsé) -- big, in large degree

kétee, kétekete, bright(lv).

kétewa, small

kɔkɔɔ́, red

nw̌ono, (nw̌ene), nw̌ononw̌óno, nw̌ononw̌ónonw̌ono, bitter

tan, tantán, tantántan, ugly, repulsive

tia (tiaá), tiátíaa, short, concise

tũmm, tũntũḿ, black, dark

CONVERSATION XVI

-A-	Papá Mǎnú, àdwúma óo.	How's the work going, Mr. Manu?
-B-	Adwúma yɛ́. Éì, teáchèr wóabá?	Well. Oh, teacher, so you've come?
-A-	Aáne. Sɛ́ mèkã̄a sɛ̂ mɛ́ba abɛ̀hwɛ́ wo afúo no.	Well, I told you I was going to come and see your farm.
-B-	Áà, ɛ́nie. Ɛnsṍ biara.	Here it is. It's not very big.
-A-	Ɛsõ. Wóayɛ`adéɛ paa.	It is big. You've done well.
-B-	Afé yi ǹsúo no àntɔ́ papa, enti bìribíara akà akyire.	This year the rains haven't been good, so everything is behind hand.
-A-	Nǎnso àburoó no ne bànkye nó afífirì kámà.	But the corn and cassava have come on nicely.
-B-	Aáne. Na hwɛ ntóòsu nó. Mennyé ǹní sɛ`ɛbɛ́yɛ yíe biara.	Yes, but, look at the tomatoes. I don't think they will do well.
-A-	Ɛbɛ́yɛ yíe. Énti daa woba àfúo mu?	Oh, they will. Do you come to the farm everyday?
-B-	Aáne, mebá dáa gyésɛ̀ Yáwóada.	Yes, everyday but Thursday.
-A-	Ádɛ́n, Yáwóada wóyɛ dɛ́n?	Why? What do you do on Thursday?
-B-	Yáwóada yɛ̀ dabɔné. Ɛyɛ Asaasé Yàá dà, énti yɛ̀nkɔ́ afúo mu.	Thursday is a "dabɔné." It's the day of Mother Earth so we don't go to the farm.

-A-	Yáwóada nkõaa nà ɛyɛ́ dàbɔné?	Is Thursday the only "dabone?"
-B-	Daabí. Yɛwɔ nnabɔné bèbree. Ebí ne Fófíe ne Àkwasidɛɛ́.	No. We have many "nnabɔne". like "Fofie" and "Akwasidee".
-A-	Énti sɛ̀ wóàmmá afúo mu a; wóyɛ dɛ́n?	What do you do if you don't come to the farm?
-B-	Óò, megyé m'àhómè. Aféi nso mèkaé mè nsámànfóɔ. Wɔ́nom nà wɔbóa yɛ̀n adwúma yi mu.	I take a rest. I also remember my ancestors. They are the ones who help us in this work.
-A-	Saá?	Really?
-B-	Na wónním? Teáchèr?	What? Don't you know that, teacher?

DRILL 16

Mekãa sɛ̂ mɛ́ba abɛ̀hwɛ́ wo afúo no.	I said I would come and see your farm.
Wóǹkaé sɛ̀ mekãa saá?	Don't you remember I said so?
Énti woǹkaé sɛ̀ mekãa saá?	So don't you remember I said so?
Wo w̌érɛ̀ afí sɛ̀ mekɔɔ hɔ́ nnórá?	Have you forgotten I went there yesterday?
Wo w̌érɛ̀ afí sɛ̀ nsúo no antɔ̀ pii?	Have you forgotten we didn't have much rain?
Wónnìm sɛ̂ nsúo àntɔ́ à, afúo ǹyɛ́ yíe?	Don't you know a farm doesn't do well if there is no rain?

Mankã sɛ̂ mɛ́ba abɛ̀srá wo?	Didn't I say I would come and visit you?
Wankã sɛ̂ ɔbɛ́ba abɛ̀hwɛ́ wo afúo no?	Didn't he say he would come and see your farm?
Mankã sɛ̂ afé yi dɛ̀ɛ m'áfúo no ǹyɛ́ yíe?	Didn't I say that my farm was not doing well this year?
Mankã sɛ̂ nnɛ́ dɛ̀ɛ nsúo rèntɔ́?	Didn't I say it wouldn't rain today?
Mankã sɛ̂ Kwasíada mènkɔ́ afúo mu?	Didn't I say I don't go to the farm on Sundays?

Mennyé ǹní sɛ̀ ɛbɛ́yɛ biara.	I don't think it will do well at all.
Mennyé ǹní sɛ̀ nsúo betɔ nnɛ.	I don't think it will rain today.
Mennyé ǹní sɛ̀ bayérɛ no bɛbɔ yíe àfé yi.	I don't think the yams will do well this year.
Mennyé ǹní sɛ̀ aburoó no bɛsõ yíe biara.	I don't think the corn will do well at all.

CONVERSATION 16

Notes

1. *Adwúma!* A greeting to one who is working. The response is *Adwúma yɛ́!* 'Work is good'.

2. *Sɛ́ mèkâa sɛ̂ mɛ́ba abɛ̀hwɛ́ wo afúo no*. 'I told you I was going to come and see your farm (didn't I?). Another example of the idiomatic use of introductory *sɛ̂* to seek confirmation of a statement from the person addressed. cf. earlier *sɛ́ móbɛkɔ seìsêí ara* 'You are going soon (aren't you?)' in Conversation VIII (footnote 4). and, for example,

sɛ́ yɛ̀tɔ́.	They are buying it (aren't they?). [Whatever they say about it.]
sɛ́ ɔ̀mmɔ́ mmɔ́den.	He doesn't try (does he?). [How do you expect him to succeed?]

Note also the sequence of tenses in Akan. 'I said that I will come......'

3. *Yáwóada* ↑ *wóyɛ dɛ́n* Note the pause and change of register after *Yáwóada*, marked here by ↑. (See *Introduction*, Tones and Intonation).

VOCABULARY XVI

Nouns

1. dabɔné (daboné), pl. nnabɔné, an unlucky day (cf. dapá), a day on which no work is done

ahomé, rest, repose

põmã́, pl. mpõmã́, walking-stick, staff of office

ɔ-sã́mã́n, pl. asamãnfóɔ, a departed spirit, ancestor

o-súo (o-sú), pl. nsúo, rain

ataadéɛ (atadé), pl. ntaadéɛ, dress (of the European type)

2. Names

Fófie (Fóofie), the Friday ten days before Akwasidɛɛ.

Akwasidɛɛ́ (Akwasidae), an adaé festival which falls on a Sunday

Asaase Yaa, the Earth and all that dwells in it;

Verbs

bɛn, to be near, approach

fifiri, to come up (of plants), to grow

gyé - - dí, to believe

sõ, to be big

sǔa, to be little

tɔ́, to fall (of rain)

Interjections

Adwúma (lit. 'work') a greeting to one who is working

Adwúma yɛ́ (lit. 'work is good'), response to above greeting

CONVERSATION XVII

-A-	Naná Kyèámé, mã̀akyẽ́.	Good morning, "Kyeame."
-B-	Yaa, Abrú. Awuraá, anɔpá yi?	Good morning. What can we do for you this morning?
-A-	Anɔpá yi dèɛ bɔkɔɔ. Mebaé ara sɛ`merebɛmá Nàná akyẽ́.	Nothing really. I just came to greet the chief.
-B-	Ɔsɛ́mpa. Naná, wò nána se` ɔrebɛmá wò akyẽ́.	That's good. Nana, your granddaughter says she has come to say "good morning."
-C-	Ɔyɛ́. Na ne hṍ tè sɛ́n?	Good. Ask her how she is.
-B-	Naná se`ɔma wo akwáàba, na wo hṍ tè sɛ́n?	The Chief welcomes you and wants to know how you are.
-A-	Aà, Naná, bɔné biara nní hɔ.	Nana, I am fine.
-B-	Naná, wò awúràá se`nanánom nsamànfóɔ adaworòma, ne hṍ yɛ́.	Nana, your lady-granddaughter says that through the grace of the ancestors she's well.
-C-	Ɔkyeámé, kã kyerɛ̀ awuraá sɛ`sɛ biribíara hĩ̀á nò wɔ n'adwúma no mu wɔ̀ há à, ɔ́mma yɛnte.	Ɔkyeame tell her that if she needs anything in her work here, she should let us know.
-B-	Awuraá, Naná se` sɛ wóhĩ̀á mmòá biara wɔ̀ wo adwúma no mu à, ma ɔ́nte nà ɔbɛ́bóa wo.	Nana says if you need any help in your work here, let him know and he'll help you.
-A-	Yoo, meda Naná ano àse. Séìséí ara dèɛ biribíara rèkɔ́ só yie.	I thank Nana for his kind words. Right now everything is going on well.

-B-	
Naná, wò awúràá se`wo adáwòroma, biribíara rèkɔ́ só yíe seìseí.	Nana, she says that through your kind help everything is going on well.
-C-	
Ɔyɛ́.	Good.
-A-	
Yoo, Naná Kyèámé, mègyé di sɛ` mɛ́da Nàná asè bío na màsrɛ́ kwán.	Nana Kyeame, I think I'll thank Nana again and I'll take my leave.
-B-	
Naná, àwuraá se`ɔpɛ sɛ̂ ɔsrɛ́ kwán kàkrá.	Nana, she says she would like to take her leave for now.
-C-	
Yoo.	All right.
-B-	
Naná se`ɛkwán dà fám.	Nana says it's all right.
-A-	
Yoo, Naná, meda asé bèbree.	Thank you very much, Nana.

DRILL 17

Ɔsé wɔ́nkɔ.	He says they are to go.
Ɔsé wɔ̀nnkɔ́.	He says they aren't to go.
Ɔsé yɛ́nkɔ.	He says we are to go.
Ɔsé yɛ̀nnkɔ́.	He says we aren't to go.
Ɔtuu me fo sɛ́ ménkɔ.	He advised me to go.
Wantú mè fo sɛ́ ménkɔ.	He didn't advise me to go.
Wantú mè fo sɛ́ mènnkɔ́.	He didn't advise me not to go.
Otuu me fo sɛ́ mènnkɔ́.	He advised me not to go.
Ɔsrɛ́ɛ̀ me sɛ́ ményɔ mma no.	He begged me to do it for him.
Ɔsrɛ́ɛ̀ wɔn sɛ́ wɔ́nnyae.	He begged them to stop.
Ɔsrɛ́ɛ̀ no sɛ́ ɔ́mfa nkyɛ no.	He begged him to forgive him.
Ɔmaa no kwán sɛ ɔ́nkɔ.	He gave him permission to go.
Ɔmaa me kwán sɛ méntɔ.	He gave me permission to bring it.
Wammá mè kwán sɛ mémmisa.	He didn't allow me to ask.
Ɔfrɛ́ɛ̀ no sɛ́ ɔ́mmɛhwɛ.	He called him to come and look.
Ɔfrɛ́ɛ̀ no sɛ́ ɔ́mmɛbóa no.	He called him to come and help him.
Ɔsomáà no sɛ́ ɔ́nkɔtɔ bí mmrɛ̀ no.	He sent him to go and buy some for him.
Ɔsomáà no sɛ́ ɔ́nkɔfrɛ́ no.	He sent him to go and call him.
Ɔkráà no sɛ́ ɔ́mmra.	He sent word that he should come.
Ɔkráà no sɛ́ ɔ́mmɛhũ no.	He sent word that he should come and see him.

Ménkɔ hẽ?	Where am I to go?
Mémfa?	Am I to like it?
ɔ́ntɔ sɛn?	How much should he buy?
Ménka?	Am I to stay?
Kofí nkã sɛn?	What should Kofi say?
Ɔ́nni?	Is he to eat it?
Ámmá nyɛ déɛn?	What is Amma to do?
Ɔ́nnye?	Is he to take it?
Yaw ḿma nò bi?	Is Yaw to give him some?
Wɔ́ntwɛn ànsa?	Are they to wait?
Mémmisa hwáń?	Whom am I to ask?
Mémmra?	Am I to come?
Kofí nsoma nò?	Is Kofi to send him?
Wɔ́nnyae?	Are they to stop?
Yɛ́mmisa ásé€?	Are we to ask what it means?
Ɔ́nnyae àdwúma?	Is he to stop work?
Ménhyehyɛ ǹnéɛma no?	Am I to put the things in order?
Ménkyerɛ wò aséɛ?	Shall I tell you what it means?
Mennkɔ hɔ́?	Am I not to go there?
Mennkɔ́ fíe?	Am I not to go home?
Ɔmmma mé?	Isn't he to give me some?
Menntwɛ́n wò?	Am I not to wait for you?
Kofí ǹnnye só?	Isn't Kofi to reply?
Ɔnntɔ́ bì?	Is he not to buy some?
Mennkɔ?	Am I not to go?
Mennkã́?	Am I not to say?
Yɛmmmá?	Aren't we to come?

Memm̀misá nò?	Am I not to ask him?
Memmpené so?	Am I not to agree?
Ɔnntié?	Isn't he to listen?
Wɔnnnyaé?	Are they not to stop?
Mónkɔ!	Go!
Mónǹkɔ hɔ́.	Don't go there.
Móntwɛn mè.	Wait for me.
Mónǹnye só.	Don't answer.
Mómmu dùá no.	Cut the tree down.
Mómm̀ma só.	Don't lift it.
Mónǹkɔ́ fíe.	Don't go home.
Mónǹtwɛ́n nò.	Don't wait for him.
Mómm̀mú dùá no.	Don't cut the tree down.
Mómmisa.	Ask.
Mómm̀misá nò hwee.	Don't ask him anything.
Mónsɔre.	Get up.
Mónǹsɔré.	Don't get up.
Mónnyae.	Stop.
Mónǹnyaé.	Don't stop.

Ma Kofí nkɔ.	Let Kofi go.
Mmá Kòfí ǹnkɔ́.	Don't let Kofi go.
Ma nó nkɔ.	Let him go.
Mmá Kwǎmè ǹnkɔ́.	Don't let Kwame go.
Ma mé nkɔ.	Let me go.
Mmá òbíara ǹnkɔ́.	Don't let anybody go.
Mma nó ǹnkɔ́.	Don't let him go.
Mma wɔ́n nǹkɔ́.	Don't let them go.
Ɔsé mémma wo nkɔ?	Does he say I should let you go?
Ɔsé mémma wo nnyae.	He says I should let you stop.
Ɔsé mémma Kòfí nkɔhwɛ?	Does he say I should let Kofi go look?
Ɔsé mèmmmá wo ǹnkɔ́.	Does he say I should not let you go?
Ɔsé mèmmmá wo ǹnnyaé.	He says I shouldn't let you stop.
Ɔsé mèmmmá Kòfí ǹnkɔhwɛ́?	Does he say I shouldn't let Kofi go and look?
Ɔsrɛ́ɛ̀ me sɛ́`mèmmmá òbíara mmmá fíe hɔ nà ɔnté apɔ́.	He begged me not to let anybody come to the house because he wasn't well.

Ɔsé bŕa.	He says you are to come.
Kofí se bŕa.	Kofi says you are to come.
Yaw sé bŕa.	Yaw says you are to come.
Ɔsee me sɛ́ wàwíe.	He told me he had finished.
Ɔsee no sɛ́ ɔ́rèmmá.	He told him he wasn't coming.
Kofí sèe no sɛ́ ɔ̀bɛ́ba.	Kofi told him he would come.
Ɔsé mà ménkɔ.	He says I'm to go.
Ɔsé mà ɔ́nnidi.	He says he is to eat.
Ɔsé mà wɔ́nom nkɔ fíe.	He says they are to go home.
Naná se mà ɔ́nte.	Grandfather says he should do it.
Ɔsé m̀ma méǹnkɔ́.	He says I'm not to go.
Ɔsé m̀ma nó ǹnidíi.	He says he is not to eat.
Ɔsé m̀má wɔ̌nom ǹnkɔ́ fíe.	He says they shouldn't go home.
Naná se m̀ma ɔ́nǹte.	Grandfather says he shouldn't do it.
Mekɔ́ hɔ́ daa gyésɛ̀ Kwasíada.	I go there every day except Sunday.
Medí àduané bíara gyésɛ̀ fufúo.	I eat everything but fufu.
M'aní nná òbíara so gyé Nyàmé.	I don't rely on anyone but God.
Wórènya bì gyésɛ̀ wókɔ.	You won't get any unless you go.
Ɔ́rèmmá gyésɛ̀ wófrɛ̀ no.	He won't come unless you call him.
Mérènkɔ́ gyésɛ̀ wókɔ bì.	I'm not going unless you go too.

CONVERSATION XVII

Notes

1. Yaa ɛbúru : a response to a greeting by a member of the Bosummuru ntorɔ division.

2. Mebaé ara sɛ .... 'I only came to .....' Note the secondary intonation of the verb before ara.

3. Akwáàba (interj.) 'Welcome!' A greeting to one who has come back after a temporary absence: lit. 'You have been and come'.

4. Ɔ́mma yɛnte 'She should let us hear' A construction the Grammar calls 'Compound Imperative' (Gr. 91, 10). Both verbs are in the second Imperative form. The most common use of this latter form is as the plural Imperative, 2nd pers. (see Notes to Conversation IX). But the form occurs also with 1st and 3rd pers. sing. and pl. subjects: Mémfa? Am I to take it? ɔ́mfa, he is to take it.... The formation of the 2nd Imperative is as described in the Notes to Conversation IX. The pers. pron. subjects all have high tone in this tense in the affirmative, 'normal' tone in the negative, viz. 2nd pers. sing. and pl. have high tone, others have low tone. The so-called Compound Imperative may have ma/mma (i.e. 1st or singular Imperative) followed by a verb in the second Imperative, if only one person is addressed.

ma ménkɔ, Let me go! mma méǹnkɔ́, Don't let me go'

Or both verbs may be in the 2nd Imperative.

mómma menkɔ, Let me go'

mómm̀ma méǹnkɔ́, Don't let me go'

Note that in the negative forms of both Imperatives the tone of a monosyllabic verb is changed to low if a pronoun object follows.

ɔmma mé? Is he not to give me it?

mónǹkɔ hɔ́ Don't go there.

mónǹye só Don't answer.

mma nó nǹkɔ́ Don't let him go (C.f. mmá Kwǎmè nnkɔ́)

See Appendix I. (pp. 274 ff. below)

VOCABULARY XVII

Nouns

adáwòromã, favor, kindness, grace, mercy

ɛ-fó, advice

ɔkyeã́mé, pl. akyeámé, a speaker, one of the elders called "linguist" who is the mouthpiece of and to the chief.

mmoá, help

ano, mouth; hence speech, words

Interjections

Ɛbrú (abúru) 'a word added to yaa in reply to the salutations of the members of the Bosommuru clan. Cf. Dictionary under yaa.

Verbs

hĩá, to need, be needed

krá, to send word

mã́ -- só, to lift up, raise

somá, to send on an errand, as a messenger

tú ... fó, to advise

CONVERSATION XVIII

-A-	
Wóatè sɛ́`Rebéccà maamé akà baabí?	Have you heard that Rebecca's mother has passed away?
-B-	
Daabí. Mentéèɛ. ɔwuu da bɛ́n?	No, I haven't. When did she die?
-A-	
Nnansá ne nnɛ. Cáblè baa nnórá anàdwó.	Three days ago. A cable came last night.
-B-	
Óò, ma yɛ́nkɔma nò yaákɔ̀.	Oh, let's go and pay our respects to her.
-A-	
Ɔyɛ́.	OK.

***

-A-	
Kɔ́kɔɔkɔ.	
-C-	
Mómmra.	Come in.
-A-	
Rebéccà, yɛbaa sɛ́`yɛrebɛmá wò yaákɔ̀. Hyɛ den.	Rebecca, we've come to pay our respects. Be brave.
-B-	
Dué, dùé, dùé, dùé. Yeí dèɛ ɛnyɛ́ àsɛmpápa koraa; nǎnso mpànimfóɔ se`"owúo kùra adéɛ à, nkwā̃ ǹtumí nnyè."	We are sorry. This is very bad news indeed; but the elders say "if death holds something life can't take it away."
-A-	
Na ɔyaréè?	Was she ill?
-C-	
Adapɛ́n mmìenú a`ɛtwáà mú no nà metéè sɛ̂ ɔyáre kàkrá.	I heard two weeks ago that she wasn't well.

-B-	Áà, owúo sɛ̀é àdéɛ.	Ah, death spoils things.
-C-	Hmm.	Mmm.
-A-	Akókɔ baatán awú agyà ne m̀má! Ẽ̌!	The mother hen has died and left her chicks.
-B-	Ɛyɛ́` yá dòdo. Sɛ́neà Akanfóo kã no, "wó ní wu à, wo abúsùã́ asã́."	It's sad. As the Akan people say, "when your mother dies, your family is finished."
-C-	Sɛ ná mènim sɛ́` ɔyaré kɛ̀sé à; ankã mekɔɔe.	If I had known that she was so ill, I would have gone.
-B-	Óò, dué, mé núa. Ɛnyɛ́ adéɛ nso à wóbɛtúmi akɔ́gya nó.	Pity, my sister. And it isn't as if you could go with her.
-A-	Daabí à; asámándo yɛ̀nkɔ́ ǹsán m̀má.	No, indeed. Nobody goes to Death's abode and returns.
-B-	Hm, hm, hm, hm.	Mmm. . . . .
-C-	Ó̀o, meda mo asé bèbree.	Oh, thank you very much.
-A-	Ɛnná asè. Ɛsɛ sɛ̂ yɛkyékyerè wo w̌érɛ̀.	There's nothing to thank us for. We have to cheer you up.
-B-	Aáne; nípa núa ne nípa.	Yes; that's what friends are for.

DRILL 18

Menim ankã mekɔɔeɛ.	If I had known, I would have gone.
Ɔnim ankã ɔbaaeɛ.	If he had known, he would have come.
Menyaa bí à anka mɛ́tɔ.	If there were any, I would buy some.
Mehũu wó à, anka mepɛ.	If I could see you, I would like it.
Yɛsán bàa ankã mɛ́kɔ bì.	If they came back, I would go too.
Ɔbisáà mé à, ankã memaa no bi.	If he had asked me, I would have given him some.
Wóhùnuí à, ankã wóànkɔ́.	If you had known, you wouldn't gave gone.
Mehunuí à, ankã mantɔ́.	If I had known, I wouldn't have bought it.
Wóbàa ntɛ́m à, ankã wóbɛ̀tóò no.	If you had come early you would have met him.
Ɔbaa há, nso mànhũ nó.	He came here but I didn't see him.
Mebisáà no, ńso wànkyerɛ́ me.	I asked him but he didn't tell me.
Ɔhũu me, ńso wànkyiá me.	He saw me but he didn't greet me.
Mefrɛ́ɛ̀ no, ńso wàmmá.	I called him but he didn't come.
Ámmá ba yàré, enti ɛ̀nnɛ́ ɔrènkɔ́ dwám.	Amma's child is sick so she won't be going to market today.
Atíridìí abɔ̀ Kwadwó nti ɔ̀da dán mu.	Kwadwo has got a fever so he is lying down in his room.
Kwa´mè abrɛ́, enti wàkɔ́da.	Kwame is tired so he has gone to bed.
Osu kɛséɛ bi tɔ̀ɔ nnórá nti wàntumí àmmá.	A big rain fell yesterday so he couldn't come.
Menté apɔ́ nti ɛ̀nnɛ́ merènkɔ́ adwúma.	I didn't feel well today so I'm not going to work.
Yɛbaa sɛ́ yɛ̀rebɛmá wò yaákɔ̀.	We came to pay our respects to you.
Ɔbaa sɛ́ ɔ̀rebɛmá wò akyɛ̃́.	He came to say good morning to you.
Ɔkɔɔ sɛ́ ɔ̀kɔkyiá no.	He went to greet him.
Ɔkɔɔ sɛ́ ɔ̀rɛkɔhwɛ́.	He went to see.

Ɛyɛ́ mè sɛ́ ɔ̀nní hɔ.	It seems as if he isn't there.
Ɛyɛ́ mè sɛ́ ɔ̀yaré.	It seems as if he is sick.
Ɛyɛ́ mè sɛ́ wàtú`kwán.	It seems as if he has gone away.
Ɔkãa sɛ́ ɔ̀bɛ́ba nnɛ.	He said he would come today.
Ɔkãa sɛ́ ɔ̀bɛ́bisà nò.	He said he would ask him.
Wankã sɛ̂ ɔbɛ́tu kwán nnɛ.	He didn't say that he would go off today.
Wankã sɛ̂ ɔbɛ́kɔ adwúma kyéna.	He didn't say he would go to work tomorrow.

CONVERSATION XVIII

Notes

1. Rebɛ́ccà maamé akà baabí   Ka.....baabi is a common euphemism for 'to die'.

2. nnansá ne nnɛ   lit. 'today is three days'.

3. yɛbaa sɛ̂ yɛrebɛmá wo yaákɔ̀   'we came to pay our respects'.
'A final cause, i.e. a cause conceived as the aim purpose or intonation of an acting or directing subject, is expressed by an adverbial sentence succeeding its principal one. The adverbial sentence is introduced by sɛ́, with the verb in the Progressive or future or Present Ingressive form when its subject is the same as that of the principal sentence'. Gr. 279.

yɛrebɛma is 1st. pers. pl. Progressive Ingressive.

4. Yeí dèɛ ɛnyɛ asɛmpapá koraa
Yei is the Asante form of eyí, this.
asɛmpapá 'good thing' is a compound noun:
There is no predicative form of pa (adj.) good. See notes to Conversation XV, p. 213.

5. Sɛ ná menim.....a, ankã mekɔɔe. "The particle ankã 'eventually, then, in that case' is put at the head of the principal sentence after a conditional sentence, the predicate of which is conceived as not real but only imaginary' Gr. 141 8; 276, 5.
Note also sentences like.

ankã mɛ́kɔ nà kwán nà ɛwórɛ. I would go, but it is a long way.

6. *meda asé bèbree* The 'normal' tune of *meda ase* is (as in earlier examples) a sequence of four low tones. The present tune is emphatic and especially polite.

7. *nípa núa ne nípa*. lit: 'a person is a person's brother'. The sense is 'we are all brothers and sisters in adversity'.

VOCABULARY XVIII

Nouns

1. ɔbáatán (ɔbéatán) pl. mmáatan, a woman with children, a mother.

abufúo (abufúw) anger (ɛbo fu(w)).

cable (kéebùr).

akókɔ pl. nkókɔ, domestic fowl, hen.

akókɔ baatan, a hen with chicks.

nkwã́, life, health, happiness.

asãmãndo (asã́mã́n), the world of the dead, the nether world.

w̌erɛ, heart, soul, mind, spirit.

o-wúo (owú), death.

yaákɔ̀, sympathy with a bereaved person

2. Names of People

Ɔkanní pl. Akanfóɔ, man of Akan descent, native speaker of the Akan language.

Rebecca (Rebɛ́kà).

Verbs

fu (fuw), to grow, swell, heave

ne bó fú(w), he gets angry.

gyé só, to reply, respond.

hyɛ́, to bring to a state, impart, maintain.

hyɛ́ -- dèn, to strengthen, be strong.

ká bàabí, euphemism for wu, to die.

kura, to hold, have in the hand.

kyekyére (kyekyé), to tie up, bind.

kyekyére w̌erɛ, to comfort, console.

Conjunction

ankắ, then, in that case: used to indicate unreality of an expression. (Gr. 141, 276).

CONVERSATION XIX

-A-	Awuraá, mèpa wo kyɛ́w, ma yɛ́nkɔ sa kàkrá.	Excuse me, ma'am, can I have this dance with you.
-B-	Ó̀o, menním "Sòul" sá papa.	Oh, I can't do the "Soul" very well.
-A-	Ɛnyɛ́ hwèe.	That does not matter.
-B-	Maté.	OK.
-A-	Éì, wónìm sá kyɛ̀n mé à mefí Àmérícà.	Ah, you can do it better than I who come from America?
-B-	Ó̀o, wóbòá.	Oh, you are exaggerating.
-A-	Megyé di sɛ̀ wópɛ̀ asá.	I can see you like dancing.
-B-	Mepɛ asá bínom tè sɛ́̀ "híghlífè", "kpànlógo" ne "karákàrá."	I like some dances like "highlife," "kpanlogo" and "karakara."
-A-	Éì, wónìm asá pìi.	I see you know a lot of dances.
-B-	Wónìm "híghlífè" sá? Ɛnyɛ́ dèn te sɛ́ "wâltz."	Do you know "highlife?" It is not difficult like the waltz.
-A-	"Híghlífè" yɛ den má me. Mepɛ nnwóm no nà mentumí ǹsá papa.	"Highlife" is difficult for me. I like the music but I can't do the dance.
-B-	Wóbɛkyɛre wɔ̀ Ghánà?	Are you going to be in Ghana long?
-A-	Mɛ́kɔ àfé a` ɛ́rebá yi.	I'll be leaving next year.

-B-	
Ɛbɛ́duru hɔ́ ná wóahũ̀ sá. Èbíà ná wóahũ̀ adowá mpo sá.	You'll be able to dance (highlife) well by then. You might even know how to do the "adowa."
-A-	
Adowá dèɛ mérènhúnu sá dà.	I'll never be able to do the "adowa."
-B-	
Sɛ wótùmí tìé ǹtwẽné no yíe à, wóbɛtúmi asûá àsá no.	If you can understand the drums, you can learn "adowa."
-A-	
Wónim ntwẽné no nyìnáa asá?	Can you dance to the different types of drum music?
-B-	
Daabí. Sɛ mekɔ́ Kùmáse à, metié fɔ̀ntɔmfrɔm né ǹtumpán yíe, ńso mènním asá no papa.	No. When I go to Kumase I listen a lot to "f nt mfr m" and "ntumpan" but I can't do the dances very well.
-A-	
Nnwóm no asã́. Meda ase. Méntɔ coca-cólà bí mma wo?	Oh, that's the end of the music. Thank you. Can I buy you some coca-cola?
-B-	
Daabí. Ɛyɛ́.	No, thank you.

DRILL 19

A.	Wónìm sá kyɛ̀n me.	You dance better than I do.
	Onim yɔ́ kyɛ̀n Kofí.	He does it better than Kofi.
	Onim kấ kyɛ̀n Ámmá.	She speaks better than Amma.
	Onim kấ kyɛ̀n Yaw.	He speaks better than Yaw.
	Ɔsen me panyíni.	He is older than I am.
	Ɔsen no ahõɔfɛ́.	She is more beautiful than he is.
	Kofí sèn Kwadwó ténten.	Kofi is taller than Kwadwo.
	Ɛwáre sèn Kumáse.	It is further than Kumase.
	Ɛsuá sèn mé déɛ no.	It is smaller than mine.
	Ɛsṍ sèn baakṍ no.	It is bigger than the other one.
	Ɛ́yɛ̀ dɛ́ kyɛ̀n baakṍ no.	It is nicer than the other one.
	Ɛbɛ́duru hɔ́ ná wóahũ̀ sá.	By then you will be able to dance.
	Mɛ́kɔ abá ná wóawíe.	You will have finished by the time I get back.
	Mɛ́hũ no yɔ́ ná àkyɛ́.	It will be a long time before I know how to do it.
	Mɛ́ba ná adéɛ asã́.	It will be dark by the time I come.

B. Ɔwáre sèn me.	He is taller than I am.
Ɔnwáre ǹsén mè.	He isn't taller than I am.
Ɔsṍ sèn me.	He is bigger than I am.
Ɔnsṍ ǹsén mè.	He isn't bigger than I am.
Ɔwɔ ahõɔdén sèn wo.	He is stronger than you are.
Ɔwɔ siká sèn mó nyìnáa.	He has more money than all of you.
Ɔnní sìká ǹsén Àgyá Pɔ́n.	He hasn't more money than Agya Pon.
Ɔnim yɔ́ sèn me.	He does it better than I do.
Ɔte Twî sen wo.	He knows Twi better than you do.
Ɔnté Twi ǹsén mè.	He doesn't know Twi better than I do.
Eyí yɛ̀ fɛ́ sèn baakṍ no.	This one is prettier than the other one.
Nsã́ yi yɛ̀ dɛ́ sèn anɔpá déɛ no.	This palmwine is nicer than this morning's.
Tuntuḿ no bɔ́ɔ yɛ̀ dén sèn kɔkɔɔ́ no.	The black one costs more than the red.
Kofí wáre sèn Kwasí.	Kofi is taller than Kwasi.
Ɔdán yi mu hàrán sèn wó déɛ.	This room is lighter than yours.
Ámmá akokɔ yi sṍ sèn Kofí déɛ no.	Amma's hen is bigger than Kofi's.
Nnípa wɔ̀ Kumáse sèn Mampɔn.	There are more people in Kumase than Mampon.
Aduané wɔ̀ Mampɔn sen Kumáse.	There is more food in Mampon than Kumase.
Né déɛ dɔ̀ɔsṍ sèn mé dèɛ́.	His are more than mine.
Ɔkyɛn no ahõɔfé.	She is more beautiful than he is.
Ɔkyɛn no biríbíara mu.	She is better than him in every respect.
Ɔntó nò ahoɔfɛ́.	She's not as beautiful as he is.
Aburokyíre awɔ́ kyɛ̀n Abíbìrim.	It is colder in Europe than in Africa.
Awɔ́ ǹní Kùmáse sɛ̀ Mampɔn.	It's not so cold in Kumase as in Mampon.
Nnípa ǹní Mampɔn sɛ́ Kùmáse.	There are not so many people in Mampon as Kumase.
Nsã́ yi ǹyɛ́ dɛ̀ sɛ́ bàakṍ no.	This palmwine is not so sweet as the other one.

Mpaboá no ne mè nán pɛ.	The sandal fits my foot (are the same size).
Kofí ne`Ámmá tenten pɛ.	Kofi and Amma are the same height.
Ámmá ne`Akósua mu dúro pɛ.	Amma and Akosua are the same weight.
Ɔwié gyàa me.	He finished before me.
Ɔduruu hɔ́ gyàa me.	He reached there before me.
Yɛduruu hɔ́ pɛ.	We arrived at the same time.

CONVERSATION XIX

Notes

1. *Wónìm sá kyɛ̀n mé* 'You can dance better than I.....'

The notion of 'more' or 'most' is expressed in Akan by the verbs *kyɛn* and *sen*, the literal meaning of which is 'to surpass'. (Gr. 73, 270-71).

kyɛn or *sen* is used for the comparative form of English adjectives:

Eyí yɛ̀ fɛ́ sèn baakṍ no 'This one is prettier than that.

or'

Ɔkyɛn no ahõɔfɛ́ 'She is prettier than he is.'

'in which the quality is expressed by a noun put after the verb of comparison in an adverbial way' (Gr. 73,2)

After another verb *kyɛn* or *sen* is usually to be translated by more than, better than, rather than' as in the sentence *wónìm sá kyɛ̀n mé*, except that after certain 'adjectival' verbs the verb of comparison will be translated by the Comparative form of the appropriate English adjective: *ɔwáre sèn me* 'He is taller than I'

In the negative, *kyɛn* and *sen* are usually to be translated 'is/are not--more than--'.

Ɔnwáre ǹsén mè. 'He is not taller than I'

Ɔnté Twi`nsén mè. 'He doesn't know more Twi than I.'

Note that *kyɛn* and *sen* are used in the Continuative tense like other verbs that 'denote a state implying comparison' (Gr. 102,5). Note also the tone changes introduced in the preceding clause by *kyɛn/sen*.

ɛyí yɛ̀ fɛ.	This is beautiful	ɛyí yɛ̀ fɛ́ sen -----
Kofí wàre.	Kofi is tall	Kofí wáre sèn -----
Ɔware.	He is tall	Ɔwáre sèn me -----

2. Equal degree in comparison is expressed in a number of ways in Akan:

i) by the verb to, 'to equal, match, come up to'.

wató mè ahỗɔdén. ‘He is as strong as I am.’

ii) by the verb sɛ 'to be the same, equal'

ɔsɛ me ahǒ̃ɔdén. ‘He is as strong as I am.’

In both the above cases, an abstract noun is added as an 'adjunct of extent or concern' to show the quality in which the subject equals the object'. (Gr. 235, c)

iii) by the adjective pɛ 'like, same'.

Kofí ne Ámmá tenten pɛ. ‘Kofi's height and Amma's height are the same.’

Kofí ne Ámmá mu dúro pɛ. ‘Kofi's weight and Amma's weight are the same.’

A lower degree in comparison is expressed by a negative verb in the principal sentence and contracted adverbial sentence with the comparative particle sɛ́ (Gr. 269, 271)

Nsá yi ǹyɛ́ dɛ̀ sɛ́ bàakṍ no. ‘This wine is not so sweet as the other’

or

Nnípa ǹní Kumáse sɛ Màmpɔn. ‘There aren't so many people in Kumase as Mampɔn.’

Or by the negative of the verb to followed by a noun adjunct.

ɔntó nò ahɔ̃ɔdén. She isn't so strong as he.

3. Ɛ́yɛ̀ den má me. "is difficult for me"

má 'to give' is of the class of auxiliary verbs called in the Grammar prepositional verbs (Gr. 117); it often translates the English prepositions 'for, on behalf of' Gr. 206, 243.

4. Ɛbɛ́duru hɔ́ ná wóahù sá. 'By then, you will be able to dance' English constructions of the type 'by the time that x has happened, y will already have occurred' are translated in Akan by clauses linked with ná. Gr. 262, 2; Appendix III. Note 3 to Conversation XI.

wóahṹ sá, wónìm sá..... On the Infinitive, see Gr. 104. Note the following common constructions involving this form of the verb.

a)	Menim yɛ́.	I know how to do it.
	Meresúã yɛ́.	I am learning how to do it.
	Mɛ́hũ yɛ́.	I will know how to do it.
	Menim sankúo bɔ́.	I know how to play the organ.
	Mɛ́kyérɛ wò yɛ́.	I'll show you how to do it.
	Mɛ́kyɛ́re wò sankúo bɔ́.	I'll show you how to play the organ.
b)	Né yɛ́ yɛ̀ den.	It is hard to do.
	Né yɛ́ nyɛ́ dèn.	It isn't hard to do.
	Né yɛ́ yɛ̀ no den.	He finds it hard to do.
	Adwúma no yɛ́ yɛ̀ den.	The work is hard to do.

c)	Yɛ́ dèɛ, mɛ́yɛ.	I'll do it all right (that isn't the problem).
	Kɔ́ dèɛ, mɛ́kɔ.	I'll go all right.
d)	Brɛ nà mábrɛ.	I'm only tired.
	Fɔ́ nà áfɔ́.	It is only wet.
f)	Brɛ́ à mábrɛ!	I'm so tired!
	Pɛ́ à ɔ́pɛ kasá.	He is so fond of talking!
	Kásá pɛ à ɔ́pɛ.	

Note that constructions under d) and f) involve Secondary Intonation.

VOCABULARY XIX

Nouns

e-dwóm pl. nnwom, song, music.

fɔntɔmfrɔm, largest kind of Akan drum.

Híghlìfe (háeràef): a dance.

ahõɔfɛ́ (ahõɔfɛ́w), beauty.

karákàrá: a dance.

kpanlógo: a dance.

paniní (panyinní) seniority, old age.

asá (asaw) dance.

sóùl (sóòr): a dance.

atũmpã́n, pl. ntũmpã́n, big drum played before the chief.

waltz (wɔ́ɔ̀s) a dance.

Adjectives

duru, durudúru, heavy.

Verbs

kyɛ́n, to surpass, exceed, excel.

sá (saw) to dance.

sen, to surpass, exceed, excel.

te-sɛ̂, to be like.

tó, to overtake, equal, match.

XX: A LIBATION

Onyankópɔ́n Twéreduàmpɔn
nsã́ óo.

Asaasé Yàá, ǹsã́.
Asónafoɔ nsamànfóɔ, ǹsã́.
Agyá sámánso, ǹsã́.
Ɛnyɛ́ bɔ̀né biara.
Mo bá yi abɛ́krá yɛ̀n sɛ̂
ɔrekɔ́ Àméricà akɔtoá
n'àdésṹa so. Yɛsrɛ́ mo,
mó ne nṍ nkɔ. Mónnyina
n'àkyí ma biribíara a`
ɔbɛ́yɛ no ɛnyɛ yíe mmá no.
Ɛkwán biara a`ɔbɛ́tuo,
sɛ ɔde motorcar o, ewiemu hyɛ́ne ò
né nyìnáa, monwɛn nò.

Yɛsrɛ́ mò ahoɔdén,
ǹkwá ne nìmdeɛ́.
Mómmá àsiáne biara ǹkɔsíane
nò. Mómmá ɔ̀nkɔhyiá ǹkwanhyiá.
Mónni n'akyi nkosi sɛ`
ɔdé anìmuonyám bɛba fíe
abɛto yɛ́n.

Almighty God, here is a drink.

Mother Earth, here is a drink.
Ancestors of the Asona clan,
here is a drink. My father's
spirit, here is a drink.
Nothing is wrong. Your child
has come to say goodbye to us
as she is leaving for America
to continue her studies. We
beg you, go with her. Support
her in everything she does.
So it goes well. Wherever
she travels, whether by car
or airplane, look after her.

We beg you for strength, health
and knowledge. Don't let any
misfortune befall her. Don't
let her meet with any accident.
Stand behind her until she
comes back home in glory to
meet us.

Mo bá yi nkwã́ so.	Life to your child.
N'awófoɔ ńkwã so.	Life to her parents.
Né núanom nyìnáa nkwã́ so.	Life to all her brothers and sisters.

-B,C,D-

Mó nè kásá.	Well said.
Mó à ɔpéàfo.	" "

CONVERSATION XX

Notes

1. Libation - pouring (gú ǹsá lit: 'to spill strong drink') accompanies many ceremonial and other activities in Ghana. The words are spoken as the drink is poured on the ground in small quantities.

2. -sɛ̂ ɔrekɔ́ Àmérícà. 'Because she is going to America' For 'sɛ introducing an adverbial sentence expressing cause motive or reason' see Gr. 275.

3. sɛ́ ɔ̀de mótorcàr o, ewiemu hyɛné ò:
   The Conjunction o....o connects words, parts of sentences or sentences coordinate with each other but subordinate to a succeeding sentence. Gr. 139, 140.

4. Mó nè kásá. lit. 'Congratulations on the speech.' See Appendix III, p. 301.

VOCABULARY XX

Nouns

1. ɛ-hyɛ́ne (ɛ-hyɛ́n) pl. ahyɛ́ne. ship

   nkwanhyiá, accident.

   motorcar (mótokà), automobile.

   nimdeɛ́, wisdom, intelligence.

   animuonyám (anuonyám) grace, favour, glory.

   asĩãné, danger, evil, mischance.

   ew̌iem hyɛné (ew̌im hyɛn), aeroplane.

   ɔ-wófoɔ (ɔwófo) pl. awófoɔ, parent.

2. Proper names.

   Onyãnkṍ(m)pɔ́n, The Supreme Being, God.

   Ɔpéàfo: a response to greeting by a member of the Bosompra clan.

   Asóna (Asoná), a clan, one of the original families of the Akan people.

   Ɔsónani pl. Asónafoɔ (Asonafo) member of the Asóna clan.

   Twéreduàmpɔn (Twéaduàmpɔn), a praise name of God. Almighty.

Verbs

gyiná (àkyí), to stand behind; to support.

síane, to befall, happen (of accident).

w̌ɛn, to watch over, guard.

Conjunction

ô - - - ô (oo -- oo) whether -- or (Gr. 139).

APPENDIX I

THE VERB IN PRIMARY INTONATION

1. A Note on Different Tone and Reduplicated Form of Certain Verbs Gr. 28 and 101

"Primitives. Primary and Secondary Stems.

We distinguish ten forms or variations of simple stems represented by the following verbs of 1, 2 and 3 syllables.

1. pa 2. paw 3. paa 4. pae 5. pam and pan 6. pia 7. pare; pere 8. păra (pra), pira 9. pata 10. patiriw.

The forms under 9, 10 seem to be compounded of two of the forms under 1-8 but are in meaning like other simple stems .....".

Christallers observation on the special nature of the forms under 9, 10 is important for the tonal classification of Akan verbs. Under Christaller's 9) can be grouped verbs like patá to pacify hweté to scrape, scratch kasá to speak posá to rub in the hands tasé to gather......which contrast in tonal behavior with verbs having stems of the types exemplified under 2-7 incl. Although the stems of both classes of verb have the same tone pattern in the simple form (low-high), they differ when inflected. For example,

Ingressive stems 2-7 kɔpaé, go split kɔ-prá, go sweep
Ingressive stems 9 kɔpátá, go appease kɔpósá, go rub in the hands.
Reduplicated Ingressive stems 2-7 kɔpaépàe; 9 kɔpósàposa.
Future Tense I 2-7 ɔbɛ́páe 9 ɔbɛ́posá.

It should be noted that, tonally, three syllable ingressive stems formed from reduplicated roots behave like verbs of class 9. kɔdídí, go eat bɛhwéhwɛ́ come look for.....

Gr. 101.1

"Certain monosyllabic verbs are like disyllables in tone, viz. all verbs that have a long vowel or a diphthong with palatal termination, and part of the verbs ending in m or n. 28, 3, 3. 4. 5.

E.g. ɔtaá nò he persecutes him. ɔsɛé nò he spoils him

ɔnân dadé he melts iron".

Given below are the Asante equivalents of some of Christaller's examples of verbs ending in ḿ or ń which 'behave like disyllables': it will be seen that, in the Asante dialect, these verbs are unambiguously disyllabic.

Akp. guan, As. dwán, to wither Akp. guań, As. dwané, to flee
Akp. As. nyan, to go sour Akp. nyań As. nyané, to wake up
Akp. huan As. hwán, to dislocate Akp. huań As. hwané, to peel
Akp. As. pam, to sew Akp. paḿ As. pamó, to drive away

101.2 "Certain disyllabic verbs are like monosyllables in tone, viz. part of those in which the vowel-part is augmented by an accessory syllable beginning with r or n (28, 3, 7), of the forms:

are, ane, ɛre, ɔre; ere, ene, iri, ini; oro, ono, uru, unu......"

In these forms the 'accessory syllable' has equal tone with the root syllable. Examples from Asante are:

ware, to be long dáne, to appeal to
kyére, to catch, to tie kyɛ́re, to last, endure
kyiri, to abstain from kyíni, to walk about, wander
fóro, to climb hóno, to melt
húru, to boil húnu, to see

Note that

1) The reduplicated stems of these verbs are tri-syllabic, the accessory syllable occurring only once: 1) *waware*, *kyekyére*, *fofóro*, *huhúru*, *hunhṹnu*, *kyinkyíni*.

2) that in most affirmative tenses (not the Future tenses I and II), the accessory syllable takes low tone if a noun or pronoun follows

   merekyekyérè nnéɛma no I am tying the things up.

   (cf. *merekyekyére*, I am tying it up)

2. *Monosyllabic Verbs*

There are 4 types of monosyllabic verbs:

i) Verbs like *pɛ*, to love, to want *fi(ri)*, to come from *dɔ*, to love *te*, to understand *nim*, to know have low toned stems in the simple form of the verb (i.e. the verb stem without tense and other affixes).

ɔpɛ, he wants it

ɔte, he understands

ɔnim, he knows

In the corresponding negative form some of these verbs have high tone on the stem.

ɔnním, he doesn't know

others have either low or high tone.

ɔnte or *ɔnté*, he doesn't understand

When reduplicated, the stems of this type of verb have low tone throughout.

wɔ́nom dòdɔ, tète.....

ii) Verbs like *kɔ́*, to go *dí*, to eat *dɔ́*, to weed *hwɛ́*, to look.....

have high-toned stems in the simple form of the verb:

ɔkɔ́, he goes *ɔnkɔ́*, he doesn't go

ɔdí, he eats it *ɔnní*, he doesn't eat it.

In certain affirmative tenses. the high tone of the stem of these verbs may be changed to a sharp falling tone (accompanied by glottal closure), if a noun or personal pronoun follows: e.g.

ɔkɔ́` ' / ɔrekɔ́` ' / wakɔ́` ' Kumáse. He goes/is going/ has gone (to Kumase).

[Exceptions to this rule are the 'locative' pronouns so, mu, hɔ, ha hẽ(ne) -----

ɔkɔ́ hɔ́ / mú / só He goes there / inside / on.]

When reduplicated, the stems of this type of verb have low-high tone: didí, hwehwɛ́, dodɔ́.....

Similarly, Ingressive stems have low-high tone: kɔdí, bɛhwɛ́, Ingressive reduplicated stems have the pattern low-high-dropped high: kɔdídí, bɛhwéhwɛ́ -----

iii) Verbs like fa, to take twa, to cut nya, to get hyɛ, to put on, wear are 'mixed' verbs which behave tonally like both i) and ii) above in that they may have either high or low tone in, for example, the Simple form of the verb, with a difference of meaning that can be roughly translated in English as 'occasionally' vs 'regularly'.

ɔfa fíe, he stops by the house (as a rule).

ɔfá` 'fíe, he (occasionally) stops by the house.

ɔtwa abɛ́, he taps palm-wine (for a living).

ɔtwá` 'abɛ́, he taps palm-wine (if he is asked to, if needs be).

iv) Verbs like hű(nu), to see, fó(ro), to climb, ware, to be long dú(ru), to reach, arrive at, have already been described (pp. 257, 288 above and elsewhere) as behaving more like monosyllabic than true disyllabic verbs. In the simple form of the verb, their stems have either low(-low) or high(-high) tone i.e. like i) or ii) above

This type of verb should not be confused with true disyllables of similar 'shape'; there are many minimal pairs.

híni, to stick fast	hiní, to shut, lock a door
dáne, to claim	dané, to turn, change, alter
sáne, to draw a line	sané, to loosen, untie
ware, to be long	waré, to marry

3. Disyllabic Verbs

v) Verbs like kura and kita, to hold, have in the hand have low-toned stems throughout in the simple affirmative tense

ɔkura põmá He has a stick in his hand.

and high-toned stems in the simple negative

ɔnkúra pòmá He hasn't a stick in his hand.

The reduplicated stems in this tense are kurakura and nkúrakùra

Verbs like gyaé, to stop seré, to laugh bisá, to ask, tasé, to gather all have low-high tone on the simple stem. Reduplicated stems have the pattern low-high-low-low.

ɔgyaé, he stops	wɔgyaégyàe, they stop repeatedly
ɔseré, he laughs	wɔserésère, they laugh a lot
ɔbisá, he asks	wɔbisábìsa, they ask a lot of questions.

But these verbs subdivide into two classes on the basis of different tones in the stem with some affixes e.g.

Present Ingressive	ɔkɔbísá, he goes and asks	wɔkɔbísàbisa, they go...
but	ɔkɔseré, he goes and laughs	
	wɔkɔserésère, they go and laugh	
Future I	ɔbɛ́bisá, he will ask	
but	ɔbɛ́sére, he will laugh	

4. Tenses

The simple form of the verb (i.e. its form in 1) the Present and 2) the Continuative Tenses) was used to arrive at a basic tonal classification of Asante verbs. Other tenses are

3) The Progressive Tense
4) The Future Tense I
5) The Future Tense II
6) The Perfect Tense
7) The Preterite Tense
8) The Imperative I
9) The Imperative II
10) The Consecutive Tense

Examples of each of these tenses occurring with the 3rd. pers. pronoun prefixes ɔ- and wɔ- are given immediately below.

The Progressive Tense

Affirmative		Negative
ɔretɔn, ɔrepam,	He is selling, sewing it.	ɔ́rèntɔn, ɔ́rèmpam
ɔredí, ɔrekɔ́	He is eating, going.	ɔ́rènkɔ́, ɔ́rènní
ɔrefa, ɔretwa	He is taking, cutting it.	ɔ́rèmfa, ɔ́rèntwa
ɔrebisá, ɔredidí	He is asking, eating.	ɔ́rèmmisá, ɔ́rènnidí
ɔrefrɛ́, ɔresrá	He is calling, visiting.	ɔ́rèmfrɛ́, ɔ́rènsrá
ɔrekɔdí, ɔrekɔfá	He is going to eat, take it.	ɔ́rènkɔdí, ɔ́rènkɔfá
ɔrekɔbísá, ɔrekɔdídí	He is going to ask, eat.	ɔ́rènkɔbísa, ɔ́rènkɔdídí
ɔrekɔfrɛ́, ɔrekɔsrá	He is going to call, to visit.	ɔ́rènkɔfrɛ́, ɔ́rènkɔsrá
wɔrefrɛ́frɛ̀, wɔrebisábìsa	They are calling, asking	wɔ́rèmfrɛ́frɛ̀, wɔ́rèmmisábìsa,
wɔrekɔfrɛ́frɛ̀, wɔrekɔsrásrà	They are calling, visiting	wɔ́rènkɔfrɛ́frɛ̀, wɔ́rènkɔsrásrà
wɔrekɔbísàbisa, wɔrekɔdídìdidi	They are going to ask, eat.	wɔ́rènkɔmmísàbisa, wɔ́rènkɔnnídìdidi

The Future Tense I

Affirmative		Negative
ɔbɛ́tɔn, ɔbɛ́pam ɔbɛ́di, ɔbɛ́fa	He will sell, sew, eat, take it.	As for negative Progressive.
ɔbɛ́bisá, ɔbɛ́didí	He will ask, eat.	
ɔbɛ́gyáe, ɔbɛ́sɔ́re	He will stop, get up.	
wɔbɛ́bisàbisa	They will ask.	
wɔbɛ́sɔ́resɔ̀re	They will get up.	

Note: This tense is not used with Ingressive stems.

The Future Tense II (Proximate)

Affirmative		Negative
ɔrebɛdí, ɔrebɛfá and all mono-syllabic verbs.	He is going to eat, take it.	As for Negative Progressive.
ɔrebɛfrɛ́, ɔrebɛsrá	He is going to call, visit.	
ɔrebɛdídí, ɔrebɛbisá	He is going to eat, ask.	
wɔrebɛfrɛ́frɛ̀, wɔrebɛsrásrà	They are going to call, visit.	
wɔrebɛdídìdidi, wɔrebɛbísàbisa.	They are going to eat, ask.	

Note: This tense is not used with Ingressive Stems

The Preterite Tense

Affirmative

ɔfaa(eɛ), ɔkɔɔ(eɛ)	he took it, went.
ɔsráà(eɛ), ɔbisáà(eɛ)	he visited, asked.
ɔkɔbisáà(eɛ), ɔkɔsráà(eɛ)	he went to ask, visit.
wɔbísàbisaa(eɛ), wɔsŕàsraa(eɛ)	they asked, visited.
wɔkɔbísàbisaa(eɛ)	they went to ask.
wɔkɔsrás̀raa(eɛ)	they went to visit.

Negative

wante, wampam, wantɔn	he didn't understand, sew, sell it.
wamfa, wantwa	he didn't take, cut it.
wanní, wankɔ́	he didn't eat it, go.
wankurá, wannidí	he didn't hold it, eat, ask, call.
wammisá, wamfrɛ́	he didn't ask, call
wankɔdí, wankɔfá	he didn't go and eat it, take it.

wankɔbísá, wankɔdídí	he didn't go ask, eat.
wankɔfrɛ́, wankɔsrá	he didn't go, call, visit.
wɔammisábìsa, wɔamfrɛ́frɛ̀	they didn't ask, call.

The Imperative I		Negative
dí	eat it	nní
didi, frɛ, bisa	eat, call, ask	nnidí
kɔdí, kɔfá	go eat, take it,	nkɔdí, nkɔfá
kɔtwá	cut it.	nkɔtwá
kɔbísá	go ask	nkɔbísá
kɔfrɛ́	go call	nkɔfrɛ́
bisabisa	ask, call	mmisábìsa
frɛfrɛ		mfrɛ́f`rɛ

The Imperative II

ɔ́mfa, ɔ́ntɔn, ɔ́nni, ɔ́nkɔ,	he should take, sell, eat it, go.
ɔ́nkura, ɔ́mfrɛ, ɔ́mmisa,	he should hold it, call, ask.

ɔ́nkɔbisá, ɔ́nkɔdidí	he should go and ask, eat.
ɔ́nkɔfrɛ́, ɔ́nkɔsrá	he should go and call, visit.
wɔ́nnididìdi, wɔ́mmisabìsa	they should eat, ask, call
wɔ́mfrɛfrɛ̀	

Negative

ɔnnkɔ́, ɔmmfá, ɔnnní	he shouldn't go, take it, eat it.
ɔmmmisá, ɔnnnidí, ɔmmfrɛ́	he shouldn't ask, eat, call.
ɔnnkɔdí, ɔnnkɔfá	he shouldn't go, eat it, take it.
ɔnnkɔsrá, ɔnnkɔfrɛ́	he shouldn't go visit, call.
ɔnnkɔbísá, ɔnnkɔdídí	he shouldn't go ask, eat.
wɔnnnidídìdi, wɔmmmisábìsa	they shouldn't eat, ask, call, visit.
wɔmmfrɛ́frɛ̀, wɔnnsrásrà	they shouldn't call, visit.

The Perfect Tense

Affirmative

wate, watwa, wafa	he has understood, cut it, taken it.
wadí, wakɔ́	he has eaten it, gone.
wasŕá, wabísa, wadídi	he has visited, asked, eaten.
wakɔ́dí, wakɔ́fá	he has gone to eat it, take it.
wakɔ́didí, wakɔ́bísá	he has gone to eat, ask.
wakɔ́sŕa, wakɔ́fŕɛ	he has gone to visit, call.
wadídìdi, wɔabísabìsa	they have eaten, asked, visited, called.
wɔakɔdídìdidi, wɔakɔbísàbisa	they have gone to eat, ask.
wɔakɔfrɛ́frɛ̀, wɔakɔsrásr̀a.	they have gone to call, visit.

Negative

ɔmfáà(eɛ), ɔntwáà(eɛ), ɔnkɔ́ɔ̀(eɛ)	he hasn't taken it, cut it, gone.
ɔmfrɛ́ɛ̀(eɛ), ɔmmísaà(eɛ)	he hasn't called, asked.
ɔnkɔ́faà(eɛ), ɔnkɔ́diì(iɛ)	he hasn't gone to take it, eat it.
ɔnkɔ́sŕaà(eɛ) ɔnkɔ́frɛ́ɛ̀(eɛ)	he hasn't gone to visit, call.
ɔnkɔbísàa(eɛ), ɔnkɔ́dídìi(iɛ)	he hasn't gone to ask, eat.
wɔmmísabìsaa(eɛ), wɔnsŕasr̀aa(eɛ)	they haven't asked, visited.

The Consecutive Tense

(na) watɔ́n, wafá, wadí, wakɔ́ — (so that) he sell, take, eat, go

(na) wafrɛ́, wabisá, wadidí — (so that) he call, ask, eat.

(na) wakɔdídí, wakɔbísá — (so that) he go eat, ask.

(na) wakɔsrá, wakɔfrɛ́ — (so that) he go visit, call.

(na) wɔadidídìdi, wɔabisábìsa, — (so that) they eat, ask, visit, call.

(na) wɔasrásrà, wɔafrɛ́frɛ̀

5. A Note on Certain Changes of Tone in Verbs.

i) Verbs like kɔ́, to go and dí, to eat have high tone. In all affirmative tenses, except the Future I and II forms, this high tone may be changed to a falling tone when nouns or pronouns follow the verb.[1]

Ɔkɔ̂' fíe. He has gone home.

Merekɔ̂' mán mu. I am going to town.

Matɔ̂ bi.[2] I have bought some.

An exception to this rule is when the locative pronouns (só, mú, há, hɔ́, héne, etc.) follow the verb. The stem tone is then unchanged and the locative takes 'dropped' high (mid) tone.

Mekɔ́ hɔ́. I go there.

Ɔrebá há. He is coming here.

Wamá só. He has lifted it.

Verbs which end in a high-toned nasal consonant or nasal vowel or have an 'accessory' syllable beginning with -r- or -n-[3], in the same tenses, behave in much the same way: the final syllable of the stem takes low tone when nouns or pronouns including locative pronouns follow:

Mekyɛ̂n no. I am better than he.

Menôm adúro no anɔpa. I drink the medicine in the morning.

---

[1] When the immediately following syllable is low-toned, the falling tone is a fall from high to low level; when the immediately following syllable is high-toned, the fall is often very short and accompanied by glottal stricture.

[2] In the perfect tense the stem is affected only when its tone is high (i.e. after a- with low tone) not when it has dropped tone (i.e. after á- with high tone: see sub-section 2, below)

[3] Gr.101, 1,2.

Fá sɛ̀n hɔ́. Hang it there.

Merekyekyérè nnéɛma no. I'm tying the things up.

[cf. Merekyekyére.] I'm tying it up.

ii) Verb stems ending in a sequence of high-dropped high tones modify this sequence when nouns and pronouns follow:

Kofí adí.	Kofi has eaten it.	Kofí adì aduané no.	Kofi has eaten the food.
Merebɛtásé.	I'm going to collect them.	Merebɛtásè né nyìnáa.	I'm going to collect all of them.
Kɔdídí.	Go eat.	Kɔdídì ntɛ́m.	Hurry up and eat.
Mankɔkásá.	I've been to speak.	Mankɔkásà ahemfíe.	I've been to speak at the chief's house.

If the pronoun is a locative, however, or a personal pronoun which is final in the sentence, the above rule does not apply.

Obí amá so. Someone has lifted it.

Asɛ́m no abɔ́ no. The case has upset him.

iii) The negative stem of high-toned monosyllabic verbs which has low-high tone in the Present, Progressive and Preterite tenses and in the simple Imperative is changed to low-low tone when followed by a locative pronoun or a personal pronoun which is final in the sentence.

Menkɔ hɔ́. I don't go there. (Menkɔ́. I don't go.)

Ɔ́rèmma há. He won't come here. (Ɔ́rèmmá. He won't come.)

Mankɔ mú.	I didn't go inside.	(Mankɔ́.	I didn't go.)
Mma há.	Don't come here.	(Mmá.	Don't come.)

Compare, however,

Ɔ́rènto mé. (:ɔrèntó)	He won't catch up with me.	Ɔ́rèntó mè da.	He'll never catch up with me.
Mma nó. (:mmá)	Don't give him it.	Mmá nò hwee.	Don't give him anything.

iv) The tone of the simple Imperative of monosyllabic verbs is low if a noun or pronoun follows: e.g. gyé, fá, hwɛ́, kɔ́, tɔ́n.......

but

Gye siká yi.	Take this money.
Fa safoá no.	Take the key.
Tɔn ntomá no.	Sell the cloth.
Hwɛ mú.	Look inside.
Kɔ só.	Go on.

6. A Note on the Tones of Noun and Pronoun Objects

The rules governing tone changes in nouns and pronouns as objects of verbs are somewhat complex, especially in the case of pronoun objects, but some attempt is made to summarize them briefly below.

A. Noun Objects:

i) A few nouns have high-tone prefixes: eg. ákɔ́, African Grey Parrot ḿm̀ané, herring.

No change of tone takes place when these nouns are in object position except that after a high tone, the high tone prefix may 'drop' a step and take mid- tone.

mewɔ ákó I have a parrot. mennı́ akó I haven't a parrot.

ii) Low tone prefixes behave independently of the stem: they echo the tone that precedes them. eg. ahiná pot.

mewɔ ahiná I have a pot.

mennı́ ahìná I haven't a pot.

iii) If the first syllable of a noun stem has high tone when the noun occurs in initial position, the tone of this syllable changes to a drop tone when the stem follows a high tone. This is true whether the preceding high tone is carried by a prefix or the final syllable of a separate word viz, the verb. If the first syllable of the stem has low tone when the noun occurs in initial position no change of tone occurs in the stem in other positions (but a low tone prefix may invert as in ahiná, above).

mewɔ mpá I have a bed.

mennı́ mpá I haven't a bed.

menhyɛ́ kyɛ́ I don't wear a hat.

B. Pronoun Object

iv) The tone of the personal pronoun in object position is not 'firm' especially in 'well-worn' phrases and every day expressions: in sentences for example, like

me tíri pàá me My head aches and

Ntomá no fàtá wo That cloth suits you.

Each of the object pronouns might be said with either low or high tone.

v) The tone of the pronoun object is determined as much by what follows in the sentence as by what precedes. Compare, for example,

ɔrefa no He is taking him. and

ɔrefa nó akɔ́ He is taking him away.

Or,

mɛ́ma no I'll give him it. and

mɛ́ma nò siká I'll give him some money.

vi) As a rough but fairly general rule it can be said that a personal pronoun object, if final in the sentence, echoes the tone of the immediately preceding syllable of the verb stem. There are certain exceptions to this rule, some of which are noted elsewhere in this manual, since they involve tone changes in the verb stem also. Note especially that the negative stem of high tone monosyllabic verbs in the Present, Progressive/Future and Preterite tenses and in the Simple Imperative changes its final syllable from high to low tone when followed by personal pronoun objects which are final in the sentence: the pronouns have high tone.

Ɔrêmmɔ mé.	He won't hit me.
Wannya mé.	He didn't get
Mma nó.	Don't give him it.

Note also the special case of high tone monosyllabic verbs mentioned in C viii) below

C. Other Pronoun Objects

vii) The interrogative and demonstrative pronouns of place ɛhá, here ɛhɔ́, there and ɛhẽ́(ne), where (Gr. 60) as well as the nouns of place esó, top emú, in (Gr. 118) require special mention. The interrogative pronouns déɛn, what hwán, who, and the nouns of place ɛhõ, exterior, nkyɛn, side, aséɛ, lower part, anó, edge, aní, face, for example, behave tonally as do other nouns in post verbal position: as do, for example, ɛdán, house and efíe, home, but the five words cited above behave differently, often in the same way as personal pronouns in object position. For example, after the negative of high tone monosyllabic verbs in certain tenses:

mankɔ hɔ́	I haven't been there.
mma há	Don't come here.

Cf. note B.vi) above

viii) The affirmative stem of high toned monosyllabic verbs, in tenses other than the Future I and II, with some speakers changes from high tone to high falling tone when nouns and most pronouns follow in object position:

ɔkɔ̂ fíe	He has gone home.

With *ɛsó, emú, ɛhɔ́, ɛhá, ɛhɛ́*, in post-verb position this change does not take place; the pronoun stem takes dropped high tone.

ɔkɔ́ hɔ́. He has gone there.

Conversely, these five words do not drop a step in tone when other nouns and pronouns do: cf.

Ɛnní hɔ. It isn't there.

and

Onní dán. He hasn't a room.

7. Combinations of Verbs   Gr. 106.

'Many verbal notions that are expressed by simple verbs in the English and other European or Asiatic languages are expressed by syntactical combinations of verbs with their specific subjects or objects and other adverbial complements.' Gr. 113.

In the following pages (pp. 277-282), the student will find selected examples of Christaller's five classes of 'verbal combinations' which he treats as a kind of 'compound inflexional form'. Though the examples do not provide a complete paradigm of any 'combination' they should prove sufficient to illustrate the changes which occur when verbs are so 'compounded': for example, the student will note the following:

Future & Consecutive	*Mɛ́fa akɔ́*.	I shall take it away.
Present & Preterite	*Mefá kɔ̀ɔeɛ*.	I took it away.
but (with obj.)	*Mefaa nó kɔ̀ɔeɛ*.	

De mā́, kyɛ́, brɛ́.... Gr. 108, 28.

Mede má nò.	I give it to him.
Mede kɔmá nò.	I take it to him.
Mede brɛ́ nò.	I bring it to him.
Mede kyɛ́ nò.	I give it to him as a present.
Mede remá nò.	I am giving it to him.
Mede rekɔmá nò.	I am taking it to him.
Mede rebrɛ́ nò.	I am bringing it to him.
Mede rekyɛ́ nò.	I am giving it to him as a present.
Mede maa no.	I gave it to him.
Mede kɔmáà no.	I took it to him.
Mede brɛ́ɛ̀ no.	I brought it to him.
Mede kyɛɛ no.	I presented it to him.
Mede amá nò.	I have given it to him.
Mede akɔ́ma nò.	I have taken it to him.
Mede abrɛ́ nò.	I have brought it to him.
Mede akyɛ́ nò.	He will give it to him as a present.
ɔde bɛ́ma nò.	He will give it to him.
ɔde bɛ́kɔ akɔ̀má nò.	He will take it to him.
ɔde bɛ́brɛ́ nò.	He will bring it to him.
ɔde bɛ́kyɛ no.	He will give it to him as a present.

Fa kɔ Gr. 109, 30.

Mefá kɔ.	I take it away.
Merefá akɔ́.	I am taking it away.
Merebɛfá akɔ́.	I am coming to take it away.
Mɛ́fa akɔ́.	I shall take it away.
Mefá kɔ̀ɔeɛ.	I took it away.
Wafá abá.	He has brought it back.
Fá kɔ.	Take it away.
Mómfa ŋkɔ.	Take it away (pl.).
Mémfa ŋkɔ?	Must I take it away?
Memfá ŋ̀kɔ́.	I don't take it away.
Memfa nó ŋ̀kɔ́.	I don't take him away.
Memfá ŋwóma no ŋ̀kɔ́.	I don't take the book away.
Mérèmfá ŋ̀kɔ́.	I won't take it away.
Mérèmfa nó ŋ̀kɔ́.	I won't take him away.
Mérèmfá ŋwóma no ŋ̀kɔ́.	I won't take the book away.
Memfá nkɔ̀ɔeɛ.	I have not taken it away.
Memfáà nó nkɔ̀ɔeɛ.	I have not taken him away.
Memfáà ŋwóma no nkɔ̀ɔeɛ.	I have not taken the book away.
Mamfá àŋkɔ́.	I did not take it away.
Mamfá ŋwóma no àŋkɔ́.	I didn't take the book away.
Mfá ŋ̀kɔ́.	Don't take it away.
Mómm̀fá ŋ̀ŋkɔ́.	Don't take it away.
Mma nó m̀mfá ŋ̀ŋkɔ́.	Don't let him take it away.
Mefá nó kɔ.	I take him away.
Mɛ́fa nó akɔ́.	I shall take him away.
Mefaa nó kɔ̀ɔeɛ.	I took him away.
Fa nó kɔ.	Take him away.

Sán yɛ   Gr. 107, 20.

Ɔsán yɛ.	He does it again, repeatedly.
Ɔresán ayɛ́.	He is doing it again.
Ɔbɛ́san ayɛ́.	He will do it again.
Ɔrebɛsán ayɛ́.	He is going to do it again.
Ɔsán yɛ̀ɛɛɛ.	He did it again.
Sán yɛ.	Do it again.
Mónsan nyɛ.	Do it again.
Ɔreti mú ayɛ́.	He is still doing it.

Tumí yɛ   Gr. 107, 23.

Ɔtumi yɛ.	He can do it.
Ɔntumí ǹyɛ́.	He can't do it.
Ɔbɛ́tumí ayɛ́.	He'll be able to do it.
Ɔ́rèntumí ǹyɛ́.	He won't be able to do it.
Ɔtumí yɛ̀ɛɛɛ.	He could do it.
Wantumi ànyɛ́.	He couldn't do it.

Kɔ́ só yɛ   Gr. 107, 16.

Ɔkɔ́ só yɛ.	He goes on doing it.
Ɔrekɔ́ só ayɛ́.	He is going on doing it.
Ɔbɛ́kɔ só ayɛ́.	He is going to go on doing it.
Kɔ só yɛ.	Go on doing it.
Ɔda só rèyɛ́.	He is still doing it.
Ɔgu só rèyɛ́.	He is still doing it.
Ɔretoa no ayɛ́.	He is going to go on doing it.

Nyá yɛ Gr. 107, 14; Dictionary 5, nya as auxiliary.

Ɔnyá yɛ à,...	As soon as he does it,....
Wanyá ayɛ́.	He has done it already.
Ɔbɛ́nya ayɛ́.	He will definitely do it.
[Wanya nyɛɛɛɛ.	He has done it often]
Ɔnnyá nyɛ̀ɛɛɛ.	He hasn't done it yet.

Patú yɛ Gr. 111.

Ɔpatú yɛ.	He does it without warning.
Wapátu yɛ.	He has had to do it unexpectedly.
Ɔpatú yɛ̀ɛɛɛ.	He had to do it suddenly.

Fití àséɛ yɛ Gr. 107, 15.

Ɔfití aséɛ yɛ.	He begins to do.
Wafíti aséɛ rèyɛ́.	He has started to do it (and is still doing it).

Yɛ́ má Gr. 109, 32.

Ɔreyɛ́ amá wo.	He is doing it for you.
Ɔ́rènyɛ́ amá wo.	He isn't doing it for you (but he is doing it).
Ɔrènyɛ́ m̀ma wó.	He won't do it for you (or anybody).

Yɛ́ wìé, gyàé, b̀rɛ́

Wayɛ́ awíe.	He has finished doing it.
Wayɛ́ agyáe.	He stopped doing it.
Wayɛ́ abrɛ́.	He has done it till he is tired.
Wasére akyén.	He laughed till 'his sides are sore' (lit. till he is stiff).

Ká̃ kyèrɛ́ Gr. 109, 32.

Ɔká̃ kyèrɛ́ no.	He tells him.
Ɔká̃ asɛm kyerɛ no.	He tells him something.
Ɔkɔ́ kɔ̀ká̃ kyèrɛ́ no.	He goes and tells him.

Ɔrekɔká̃ akyèrɛ́ no.	He is going to tell him.
Ɔrebɛkɔ́ akɔ̀ká̃ akyèrɛ́ no.	He will be going to tell him.
Wakɔká̃ akyérɛ no.	He has been to tell him.
Ɔká̃ kyèrɛ́ɛ̀ no.	He told him.
Ɔkɔɔ hɔ́ kɔ̀ká̃́à asɛ́m kyèrɛ́ɛ̀ no.	He went to tell him something.

Kɔká̃ asɛ́m no kyerɛ̀ nó b rà.	Go and tell him about it and come back.
Kɔká̃ kyerɛ̀ no.	Go and tell him.
Mónkɔ nkɔkã nkyerɛ nò.	Go and tell him.

Ɔnká̃ ǹkyerɛ́ no.	He doesn't tell him.
Ɔnká̃ asɛ́m no ǹkyerɛ́ no.	He doesn't tell him about it.
Ɔnkɔ́ ǹkɔká̃ ǹkyerɛ́ no.	He doesn't go tell him.

Ɔ́rènkã asɛ́m no ǹkyerɛ́ no.	He won't tell him about it.
Ɔ́rènkɔ́kã ǹkyerɛ́ no.	He won't go and tell him.

Ɔnká̃̀a asɛ́m no nkyérɛɛ̀ no.	He hasn't told him about it.
Ɔnkɔ́ɔ̀ hɔ́ nkɔ́kãâ asɛm no nkyérɛ́ɛ̀ no.	He hasn't been there to tell him about it.

Wankā́ asɛ́m no ànkyerɛ́ no.	He didn't tell him about it.
Wankɔkā́ ànkyerɛ́ no.	He didn't go and tell him.
Nkɔ́ ǹkɔkā´ǹkyerɛ́ no.	Don't go tell him.
Móǹnkɔ́ ǹnkɔkā́ ǹnkyerɛ́ no.	Don't go tell him.

APPENDIX II

THE VERB IN SECONDARY INTONATION

Secondary Intonation is a feature of:

A. Adverbial Clauses of Time

These are usually placed first in the sentence.

i) Mèbáà há mànhũ nó. When I came here, I didn't see him.

Mérekórɔ, mànhũ nó. When I was going, I didn't see him.

ii) "When the time of the subordinate event is known to the speaker as past, or when it is represented as future with full certainty, the demonstrative particle no is added to the adverbial sentence." Gr. 264.

Mebáà há no, mànhũ nó. When I came here, I didn't see him.

Ɔ́reba há no, ná ̀ɛnní hɔ́. He is coming and it isn't there.

iii) "When the subordinate event (or state) is in progress or continuing, at least in its result, in the time present to the speaker, the demonstrative particle yi is added to the adverbial sentence." Gr. 263.

Mebáàéɛ yi, mènhuu no. Since I came here I haven't seen him.

iv) pɛ, ara pɛ ..... (ná) express the simultaneity of two events. Gr. 264.

Mewíéèɛ́ pɛ, nâ ɔbɛgvéè n'ádéɛ. Just as I finished he came to take his thing.

v) "The verb kyɛ, to last long is used in different ways. When following after the affirmative preterite form of a verb in the affirmative perfect tense or in the negative preterite (sic) tense, forming a sentence by itself yet dependent from the preceding verb, it denotes that the event of that verb has passed long or not long ago." Gr. 231, 4.

Ɔbáàeɛ́ akyɛ́. He has been here for some time.

Ɔgyáàeɛ́ nkyɛ̀ree. He has only just stopped.

vi) 'Duration since a certain event or of a certain state is also expressed by a principal sentence (with the verb ne) having the event either a) preceding it in a co-ordinate principal sentence or b) succeeding it in an adjective sentence joined to the nominative complement yí (which is usually contracted with the verb né into ní) Gr. 265.

Ɔbáàeɛ́ m̀féɛ mmìenú ni. He came two years ago.

vii) 'When the adverbial sentence states the end of a time of some duration it is introduced by bɛsi, kosi sɛ, until.' Gr. 265.

Mɛ́gyína ha akɔ̀sí sɛ̀ lórrỳ nó bɛtuo. I'll stand here until the truck goes.

B. Adverbial Clauses of Cause

i) "A real cause motive or reason is expressed by adverbial sentences in the following ways:

The adverbial sentence preceding the principal is introduced by the words esiane sɛ̂ or efi(ri) sɛ̂ or sɛ̂ alone and has the postposition (or conjunctive particle) ńti at the end. Gr. 275, 1 and Rem. 2 on "when the words esiane sɛ̂, efiri sɛ̂ or sɛ̂ are dropped."

Ɛhɔ́ hyeɛ nti nà ɔmpɛ́ hɔ́. He didn't like it there because it was hot.

Ɛnám sɛ`kwán wórɛ nti ɔ̀mpɛ́ sɛ`ɔ́kórɔ. He doesn't want to go because it is a long way.

Sɛ̂ ɔbɛ́kɔ afuóm nti,......Because he has to go to the farm.

Note: Clauses closed by nti may occur in either 'normal' or secondary intonation.

(primary) Mekɔɔ hɔ́ nti, wàmmá. "Because I went there he didn't come."

(primary) Mekɔɔ hɔ́, enti wàmmá.

(secondary) Mekɔ́ɔ̀ hɔ́ nti wàmmá.

ii) "A concession or adversative cause i.e. a circumstance which might seem adverse to the predicate of the principal sentence, is expressed by an adverbial sentence with a at the end and an emphatic particle (po, nso, ara) in it." Gr. 278.

Mesrɛ́ɛ̀ nó po, wàmma mé. Though I begged him he didn't give it to me.

Ɔbáàeɛ́ nso, mebɔɔ no amanneɛ. Even though he came I told him what had happened.

iii) sɛ --- deɛ, 'instead'

Sɛ́`mékɔ hɔ dèɛ, mɛténa há saǎ ara. Instead of going there I'll stay here.

C. Adjectival Clauses

i) "An adjective sentence takes the place of an attributive adjective and may be attached to any noun or pronoun (or other words equivalent to a noun) be it the subject, or a complement, adjunct or attribute. It is connected with the noun to which it belongs and which is called its antecedent, by the relative particle a" Gr. 257.

Nwóma à ɛdá hɔ no wɔ̌ mé. The book that is lying there belongs to me.

ii) "*Nea* Ak *dea* (*deɛ*) is an indefinite or demonstrative pronoun denoting a person or thing or place or manner. Serving instead of *ɔno a*, *ade a*, *baabi a* it combines the antecedent and the connective power of the relative pronouns and adverbs of European languages....." Gr. 65

Mefaa deɛ mepɛ́. I took what I wanted.

Ɔkɔhwɛ́ɛ̀ deɛ ɔtéɛ. He went to look at the place where he lived.

iii) "Adverbial sentences of place introduced in English by '*where*'.... are expressed in Twi by relative sentences attached to certain pronouns or nouns of place; *fako a*, the place where. Such relative sentences must be considered as adjective sentences. Gr. 260.

Menim fako a ɛdá, I know where it is.

Similarly, adverbial sentences of time introduced by *berɛ a*, *da a*; *wankyerɛ́ mè bérɛ à ɔbɛ́ba*. He didn't tell me when he would come.

D. *Noun Clauses*

i) "A noun sentence standing in the place of a subject...The subject is indicated by the pronoun *ɛ* - prefixed to the verb of the principal sentence and its statement in a sentence follows behind being introduced by the conjunction *sɛ*" Gr. 255. 1.

Ɛsɛ sɛ̂ wókórɔ. You must go.

ii) "A noun sentence standing in the place of a nominative complement is likewise introduced by *sɛ*." Gr. 255, 2.

Mérebá ne sɛ mèhyiáà Kwadwó no. It was as I was coming that I met Kwadwo.

Sɛ́dɛ̀ɛ ɔyɛ̂ɛ nó nie. This is how he did it.

Ɔ́rekórɔ ni. 'He has just left'.

iii) "A noun sentence stands in the place of an object introduced by *sɛ* or *sɛnea* (*sɛdeɛ*) after several transitive verbs expressing some perception or a desire to do something or that it be done". Gr. 255.

Menim sɛ́ ̀wóbɛdie. I know you will eat it.

Ɔmpɛ sɛ́ ̀ɔ́fórɔ. He doesn't want to climb it.

Mɛ́hunu sɛ̂...I'll see if....

E. Front-Shifting for Emphasis

"Any part of a sentence may be made emphatic by placing it before the sentence in an absolute way as if it were a sentence by itself and supplying it in its regular place by a pronoun (which however is omitted in some cases.)

The word which is thus rendered prominent is followed either by the conjunction *na*, or by one or two of the emphatic particles *de(ɛ)* *mmom*, *nkõ*, *ara*, with or without *na* or merely by a short pause marked in writing by a comma." Gr. 247.

i) *Kofí nà ɔkɔ́ɔ̀eɛ́.* Kofi went. *Nyɛ́ Kòfí nà ɔkɔ̂ɔeɛ́*. It wasn't Kofi who went.

Saá nà mekáàeɛ́. That's what I said. *Nyɛ́ sàá nà mekáàeɛ*. That's not what I said.

Wó nà mefrɛ́ɛ̀ wóɔ. It's you I called. *Nyɛ́ wó nà mefrɛ́ɛ̀ wóɔ.* I didn't call you.

ii) "The verb is made prominent by premising its infinitive form". Gr. 247, 2.

Yɛ́ nà ɛyɛ́. It's good. *Kɔ́ nɔ̀ mánkórɔ*. I didn't go.

díe nà ɔ́redíe. He is eating. *Tíé nà wántíe.* He didn't listen.

iii) All interrogative pronouns, substantive and adjective, are often found in this emphatic position at the head of the sentence and take na after them. Gr. 247, Rem.

Ɛhẽ́ nà wórekórɔ?	Where are you going?
Hwán nà ɔním?	Who knows?

F. Quotations

Secondary Intonation is often used to introduce passages that would be written in quotes:

Kwasí Bùroní bɛseɛ 'tɛ́nkyɛ̀w'. The European is fond of saying 'thank you'.

G. Narrative

The first of a sequence of events in narrative is often recounted in Secondary Intonation:

Ɛ́nnèɛ ɔhéne yíì abɔ́fóɔ mà wɔ́kɔ́ɔ̀cɛ.....There upon the king sent messengers to go ....

The Final Syllable

In certain circumstances the final syllable (or the penultimate syllable if the final syllable should be a particle) is 1) lengthened or augmented 2) undergoes tonal changes.

1) If the final syllable ends in one of the four close vowels i, e, u, o it is augmented in the same manner as the noun in Asante:

i > ie	médíe		u > uo	mábúo	
e > eɛ	máséɛ		o > oɔ	áwóɔ	

If the vowel is nasal or follows a nasal consonant it is lengthened. mánhínii   mánkɔ́ muu

wóanyá mée   mekɔ́tɔɔ̀ nóo

If the vowel follows -r-

i > e ɛfire (ɛfiri) u > o aburo (aburu)

e > ɛ ɛworɛ (ɛware) o > ɔ meforɔ (meforo)

Some verbs have special forms for use with secondary Intonation: worɛ (ware, to be long), above, and ferɛ (fa, to take), twirɛ (twa, to cut), korɔ (kɔ, to go), for example.

No change is made to the final syllable 1) if it ends in an open vowel (e, ɛ, a, ɔ, o.) or 2) if it is, for example, the final syllable of a noun like efíe, afúo, ɛbóɔ, adéɛ, which is already augmented in its lexical form:

2) The final syllable of a Secondary Intonation is nearly always of high or mid tone. Words ending on a low tone in their 'normal' pronunciation may be modified:

They may be given a final rising tone (to mid):

mé nà mewɔ́ adàmfoɔ́. I have a friend. (adamfo)

Object Pronouns when final in the sentence are given high, instead of the normal low, tone

mebɔ́ɔ̀ nóo. I hit him. (:mebɔɔ no.)

mányâ bíe. I have got some. (:manyá bì.)

Some words have low tone in normal Intonation, high (or dropped high) tone in Secondary Intonation.

ɛ́yɛ̀ fɛ́; ɛ́nyɛ́ fɛ́. It is/isn't pretty. (:ɛ́yɛ̀ fɛ; ɛnyɛ́ fɛ̀)

Medáà no aséɛ. I thanked him. (:medaa no ase)

TONES

i) In Secondary Intonation all Tense prefixes and the suffix have high tone.

ii) In the affirmative forms of the Continuative, (both) Future and the Preterite tenses, prefixed pronouns have 'normal' tone viz. low tone except for the second persons which have high tone.

iii) In the Present tense all pronoun prefixes have high tone in sentence-final position, 'normal' tone elsewhere:

mé nà mekɔ́ hɔ́. I go there. but mé nà mé kórɔ. "I go".

iv) In all other tenses, all pronoun prefixes have always high tone.

v) Monosyllabic verb roots have high or dropped high tone; disyllabic verb roots have a high-high tone sequence (sometimes preceded by downstep); trisyllabic (Ingressive) verb roots have one of two tone sequences according to class:

- kɔ́posá; ńkɔ́posá
- kɔ́bóa; ńkɔ́bóa

Present Tense

	Affirmative	Negative
I (don't) look.	mé nà méhwɛ́.	mé nà ménhwɛ́.
I (don't) stop.	mé nà megyáe.	mé nà ménnyáe.
I (don't) go eat it.	mé nà mekɔ́di.	mé nà ménkɔ́di.
I (don't) go call.	mé nà mekɔ́ffɛ.	mé nà ménkɔ́frɛ́.
I (don't) go rub.	mé nà mekɔ́posá.	mé nà ménkɔ́posá.

When monosyllabic verbs occur finally in the sentence the tone of the verb root in Secondary Intonation is a dropped high.

Déɛbɛn nà Kofí yɛ́? What does Kofi do?

To achieve dropped tone on the verb root all pronoun prefixes have high tone and noun subjects, if their last syllable ends on a low tone, will have a substitute rising tone.

Déɛbɛn nà Asare´yɛ́ no? What does Asare do to him?

Elsewhere in the sentence the tone of the verb root is high.

Déɛbɛn nà Kofí yɛ mã nó? What does Kofi do for him?

In non-final position the pronoun prefixes have low tone except for the 2nd persons; in final position high tone: see above.

Continuative Tense

mé nà mepɛ́. mé nà mémpɛ́. I (don't) want it.

mé nà ménim. mé nà ménním. I (don't) know.

Progressive

me nà méreba. I'm (not) coming. mé nà méremmá.

mé nà méretɔn. I'm (not) selling. mé nà mérentɔ́n.

mé nà méregyae. I'm (not) stopping. mé nà mérennyáe.

mé nà mérekɔbɔ. I'm (not) going to break it. mé nà mérenkɔ́bɔ.

mé nà mérekɔbóa. I'm (not) going to help. mé nà mérenkɔ́boa.

mé nà mérekɔposá. I'm (not) going to rub it. mé nà mérenkɔ́posá.

Future

Ɔnó nà ɔbɛ́ba	He'll take it.
Ɔnó nà ɔbɛ́tɔn	He'll sell it.
Ɔnó nà ɔbɛ́gyae	He'll stop.
Ɔnó nà ɔ́rebɛba	He'll take it.
Ɔnó nà ɔ́rebɛtɔn	He'll sell it.
Ɔnó nà ɔ́rebɛgyae	He'll stop.

Perfect

mé nà mábá	I have(n't) come.	mé nà mémmaàeɛ́
mé nà mágyae	I have(n't) stopped.	mé nà ménnyáàeɛ́
mé nà mákɔbɔ	I have(n't) gone and broken it.	mé nà ménkɔ́bɔɔ̀eɛ́
mé nà mákɔfrɛ	I have(n't) gone and called.	mé nà ménkɔ́f´rɛɛ̀eɛ́
mé nà mákɔbatá	I have(n't) gone and joined it.	mé nà ménkɔ́batáàeɛ́

Preterite

mé nà meyɔ́ɔ̀eɛ́	I did(n't) do it.	mé nà mányɔ́
mé nà megyáeèɛ́	I did(n't) stop.	mé nà mánnyáe
mé nà mekɔ́bɔɔ̀eɛ́	I did(n't) go break it.	mé nà mánkɔ́bɔ
mé nà mekɔ́f´rɛɛ̀eɛ́	I did(n't) go call.	mé nà mánkɔ́f´rɛ
mé nà mekɔ́batàaeɛ́	I did(n't) go join it.	mé nà mánkɔ́batá

Imperative

The tones of the affirmative sing. Imperative are as in 'normal' intonation except in final position, where low tones may be modified and augments added.

ńkɔ́	don't go.
ńnyáe	don't stop.
ńkɔ́bɔ	don't go break it.
ńkɔ́f´rɛ	don't go call.
ńkɔ́posá	don't go rub it.

Imperative II

mómfa	(don't) take it	mómmfá
mónnyae	(don't) stop	mónnnyáe
mónkɔbɔ	(don't) go break it	mónnkɔ́bɔ
mónkɔf´rɛ	(don't) go call	mónnkɔ́f´rɛ
mónkɔposá	(don't) go rub it	mónnkɔ́posá

dí, to eat

	AFFIRMATIVE		NEGATIVE	
	Tone I	Tone II	Tone I	Tone II
Imperative I	dí	dí	nní	ńní
Present	ɔdí	ɔ́dí	ɔnní	ɔ́nní
Progressive	ɔredí	ɔ́redí	ɔ́rènní	ɔ́renní
Consecutive	wadí	wádí	wanní	wánní
Perfect	wadí	wádí	ɔnniî (iɛ)	ɔ́nniî (iɛ́)
Past	ɔdii (iɛ)	ɔdiî (iɛ́)	wanní	wánní
Future I	ɔbɛ́di	ɔbɛ́di	ɔ́rènní	ɔ́renní
Future II	ɔrebɛdí	ɔ́rebɛdi	-	-
Imperative II	ɔ́nni	ɔ́nni	ɔnnní	ɔ́nnní

nim, to know

Continuative	menim	mením	menním	ménním

kɔdí, to go and eat

	AFFIRMATIVE		NEGATIVE	
	Tone I	**Tone II**	**Tone I**	**Tone II**
Imperative I	kɔdí	kɔdí	nkɔdí	ńkɔ́di
Present	mekɔdí	mekɔ́di	menkɔdí	ménkɔ́di
Progressive	merekɔdí	mérekɔdi	mérènkɔdí	mérenkɔ́di
Consecutive	makɔdí	mákɔdi	mankɔdí	mánkɔ́di
Perfect	makɔ́di	mákɔdi	menkɔ́diî(iɛ)	ménkɔ́diì(iɛ́)
Past	mekɔdiî(iɛ)	mekɔ́diî(iɛ́)	mankɔdí	mánkɔ́di
Future I	mékɔ akɔ̀dí	mɛ́kɔ akɔdi	mérènkɔ́ ǹkɔdí	mérenkɔ́ nkɔ́di
Future II	merebɛkɔ́ akɔ̀dí	mérebɛkɔ akɔdi	-	-
Imperative II	ménkɔdi	ménkɔdi	mennkɔdí	ménnkɔ́di

didí, to eat

	AFFIRMATIVE		NEGATIVE	
	Tone I	Tone II	Tone I	Tone II
Imperative I	didi	didi	nnidí	ńnídi
Present	medidí	medídi	mennidí	ménníd[illegible]
Progressive	meredidí	méredidi	mérènnidí	mérennídi
Consecutive	madidí	mádidi	mannidí	mánnídi
Perfect	madídi	mádidi	mennídiì(iɛ)	ménnídiì(iɛ́)
Past	medidîi(iɛ)	medídiì(iɛ́)	mannidí	mánnídi
Future I	mɛ́didí	mɛ́didí	mérènnidí	mérennídi
Future II	merebɛdídí	mérebɛdidí	-	-
Imperative II	ménnidi	ménnidi	mennnidí	ménnnídi

bisá, to ask

	AFFIRMATIVE		NEGATIVE	
	Tone I	Tone II	Tone I	Tone II
Imperative I	bisa	bisa	mmisá	ḿmísa
Present	mebisá	mebísa	memmisá	mémmísa
Progressive	merebisá	mérebisa	mérèmmisá	méremmísa
Consecutive	mabisá	mábisa	mammisá	mámmísa
Perfect	mabísa	mábisa	memmísaà(eɛ)	mémmísaà(eɛ́)
Past	mebisâa(eɛ)	mébísaà(eɛ́)	mammisá	mámmísa
Future I	mɛ́bisá	mɛbisa	mérɛ̀mmisá	méremmísa
Future II	merebɛbísá	mérebɛbisá	-	-
Imperative	mémmisa	memmisa	memmisá	mémmísa

kɔbísá, to go and ask

	AFFIRMATIVE		NEGATIVE	
	Tone I	Tone II	Tone I	Tone II
Imperative I	kɔbísá	kɔbísá	nkɔbísá	ńkɔ́bisá
Present	mekɔbísá	mekɔ́bisá	menkɔbísá	ménkɔ́bisá
Progressive	merekɔbísá	mérekɔbisá	mérènkɔbísá	mérenkɔ́bisá
Consecutive	makɔbísá	mákɔbisá	mankɔbísá	mánkɔ́bisá
Perfect	makɔ́bisá	mákɔbisá	menkɔ́bisàa(eɛ)	ménkɔ́bisàa(eɛ́)
Past	mekɔbísàa(eɛ)	mekɔ́bisàa(eɛ́)	mankɔbísá	mánkɔ́bisá
Future I	mɛ́kɔ akɔ̀bísá	mɛ́kɔ akɔbisá	mérènkɔ́ ǹkɔbísá	mérenkɔ́ nkɔ́bisá
Future II	merebɛkɔ́ akɔ̀bísá	mérebɛkɔ akɔbisá	-	-
Imperative	ménkɔbisá	ménkɔbisá	mennkɔbísá	ménnkɔ́bisá

sané, to untie to loosen

	AFFIRMATIVE		NEGATIVE	
	Tone I	Tone II	Tone I	Tone II
Imperative I	sane	sane	nsané	ńsáne
Present	mesané	mesáne	mensané	ménsáne
Progressive	meresané	méresane	mérènsané	mérensáne
Consecutive	masané	másane	mansané	mánsáne
Perfect	masáne	másane	mensáneè(eɛ)	ménsáneè(eɛ́)
Past	mesaneê(eɛ)	mesáneè(eɛ́)	mansané	mánsáne
Future I	mɛ́sáne	mɛsane	mérènsané	mérensáne
Future II	merebɛsané	mérebɛsáne	-	-
Imperative II	ménsane	ménsane	mennsané	ménnsáne

gyina, to stand

Continuative	megyina	megyína	mennyína	ménnyína

kɔsané, to go and untie

	AFFIRMATIVE		NEGATIVE	
	Tone I	Tone II	Tone I	Tone II
Imperative I	kɔsané	kɔsané	nkɔsané	ńkɔ́sáne
Present	mekɔsané	mekɔ́sáne	menkɔsané	ménkɔ́sáne
Progressive	merekɔsané	mérekɔsáne	mérènkɔsané	mérenkɔ́sáne
Consecutive	makɔsané	mákɔsáne	mankɔsané	mánkɔ́sáne
Perfect	makɔ́sáne	mákɔsáne	menkɔ́sáneè(eɛ)	ménkɔ́sáneè(eɛ́)
Past	mekɔsaneê(eɛ)	mekɔ́sáneè(eɛ́)	mankɔsané	mánkɔ́sáne
Future I	mɛ́kɔ akɔ̀sané	mɛ́kɔ akɔsáne	mérènkɔ́ ǹkɔsané	mérenkɔ́ nkɔ́sáne
Future II	merebɛkɔ́ akɔ̀sané	mérebɛkɔ akɔsáne	-	-
Imperative II	ménkɔsáne	ménkɔsáne	mennkɔsané	ménnkɔ́sáne

tasétàse, to gather collect

	AFFIRMATIVE		NEGATIVE	
	Tone I	Tone II	Tone I	Tone II
Imperative I	tasetase	tasetase	ntasétàse	ńtásetàse
Present	metasétàse	metásetàse	mentasétàse	méntásetàse
Progressive	meretasétàse	méretasetàse	mérèntasétàse	mérentásetàse
Consecutive	matasétàse	mátasetàse	mantasétàse	mántásetàse
Perfect	matásetàse	mátasetàse	mentásetàsee(eɛ)	méntásetàsee(eɛ́)
Past	metasétàsee(eɛ)	metásetàsee(eɛ́)	mantasétàse	mántásetàse
Future I	-	-	-	-
Future II	-	-	-	-
Imperative II	méntasetàse	méntasetàse	menntasétàse	ménntásetàse

siésìe, to put in order

	AFFIRMATIVE		NEGATIVE	
	Tone I	Tone II	Tone I	Tone II
Imperative I	siesie	siesie	nsiésìe	ńsíesìe
Present	mɛsiésìe	mesíesìe	mensiésìe	ménsíesìe
Progressive	merɛsiésìe	méresiesìe	mérènsiésìe	mérensíesìe
Consecutive	masiésìe	másiesìe	mansiésìe	mánsíesìe
Perfect	masíesìe	másiesìe	mensiésìe(iɛ)	ménsíesìe(iɛ́)
Past	mesiésìe(iɛ)	mesíesìe(iɛ́)	mansiésìe	mánsíesìe
Future I	mɛ́síesìe	mɛsiesie	mérènsiésìe	mérensíesìe
Future II	merebɛsiésìe	mérebɛsíesìe	-	-
Imperative II	ménsiesìe	ménsiesìe	mennsiésìe	ménnsíesìe

Tone II: Examples

Ɛsɛ sɛ́ mèkɔ́ hɔ́ nnɛ.	I must go there today.
Mepɛ sɛ́ mèhṹ nó.	I want to see him.
Ɛyɛ́ sɛ wóbɔ nò amanneɛ́.	It is a good idea to tell him about it.
Ɛnyɛ́ sɛ wógye nò hɔ́.	It is not nice to take it back.
Ɛhíá sɛ wóse nó.	It is necessary to tell him.

Ɛsɛ sɛ̂ metúa ká.	I must pay for it.
Mepɛ sɛ̂ mesṹa yɔ́.	I want to learn how to do it.
Ɛyɛ́ sɛ wógyae yɔ́.	It would be a good idea for you to stop doing it.
Ɛyɛ́ sɛ wósɔre hɔ́.	It will be better to leave that place.

Ɛsɛ sɛ̂ mekɔ́yɛ adwúma.	I must go to work.
Mepɛ sɛ̂ mekɔ́hwɛ nó.	I want to go see him.
Ɛyɛ́ sɛ wókɔtúa ká.	It's a good idea for you to go pay for it.
Ɛyɛ́ sɛ wókɔsŕa no.	It's a good idea for you to pay him a visit.
Mepɛ sɛ̂ mekɔ́bisà aséɛ.	I want to go and ask what it means.

Ɛyɛ́ sɛ wórekɔ hɔ́ nnɛ.	It is good that you are going there today.
Ɛyɛ́ mè dɛ sɛ́ ɔ́reba fíe.	I am glad that he is coming home.
Ɛyɛ́ mè dɛ sɛ́ wóresũa yɔ́.	I am glad that you are learning how to do it.
Ɛyɛ́ mè dɛ sɛ́ wórekɔhwehwɛ́ no.	I am glad that you are going to look for him.
Ɛyɛ́ mè dɛ sɛ́ wórekɔsrá no.	I am glad you are paying him a visit.
Ɛyɛ́ mè dɛ sɛ́ wórekɔhwɛ no.	I am glad that you are going to see him.

Ɛyɛ́ sɛ wóaba ǹtɛ́m.	It is good that you are early.
Ɛyɛ́ mè dɛ sɛ Kòfí atɔ`bíe.	I am glad Kofi has bought some.
Ɛyɛ́ sɛ wóatua ká.	It is good that you have paid.
Ɛyɛ́ sɛ wóagyae yɔ́.	It is good that you have stopped doing it.
Ɛyɛ́ mè dɛ sɛ́ wóakɔhwɛ nó.	I am glad you have been to see him.

Abɔfrá à ɔkɔ́ àsúo nà ɔbɔ́ àhiná.	It's the child who goes for water who breaks the pot.
Nwóma à ɛdá hɔ no wɔ̌ mé.	The book that is lying there belong to me.
Asɛ́m à ɔkaâeɛ́ no ànyɛ́ pànyín no dɛ̀.	What he said displeased the man.
Duá à ɛsí pámpá so ǹkyɛ́re nyín.	A tree which grows on a plain grows quickly.
Menim fako a ɛdá.	I know where it is.
Wankyerɛ́ mè bérɛ à ɔbɛ́ba.	He didn't tell me when he will come.
Wankyerɛ́ mè dá à ɔbɛ́sim.	He didn't tell me when he will set out.
Dá à ɔbáàeɛ́ no, mànhũ nó.	When he came I didn't see him.
Bérɛ à ɔ́rebá no nà ɔtɔ́ɔ̀eɛ́.	It was when he was coming that he bought it.
Déɛ ɔkúm̀ abóa no ni.	Here is the man who killed the animal.
Kyerɛ me deɛ ɔwɔ́ bíe.	Show me the one who has some.
Mefaa deɛ mepɛ́.	I took what I wanted.
Memaa no deɛ ɛdɔ́ɔ̀sɔ̃́.	I gave him what was sufficient.
Ɔtenáà deɛ ebí wɔ.	He sat where there was some.
Ɔkɔhwɛ́ɛ̀ deɛ ɔtéɛ.	He went and saw where he lived.
Mérekórɔ, mànhũ nó.	When I was going I didn't see him.
Mebísáà nó, wàŋkyerɛ́ me.	I asked him but he didn't tell me.
Mérebá ná ɔ̀nní hɔ.	When I was coming he was not in.
Ɔbáàeɛ́ ná mèyaré.	When he came I was ill.
Wóbɛba ná mèwɔ hɔ́.	When you come I shall be there.
Ɔyɔ́ɔ̀eɛ́ ná mèwɔ hɔ́.	When he did it, I was there.
Mérebá ara ni.	I have only just come.
Ɔ́rekórɔ ara ni.	He has just left.
Ɔ́rewie ara ni.	He has just finished.
Osúo no regyae ara ni.	It has just stopped raining.
Ɔbáàeɛ́ akyɛ́.	He has been here for some time.
Mehúnù nó akyɛ́.	I haven't seen him for a long time.
Ɔsíì mú akyɛ́.	He started a long time ago.

Ɔgyáéèɛ́ nkyɛ̀ree.	He has only just stopped.
Ɔfírìi há nkyɛ̀ree.	He has only recently left here.
Meyɔ́ɔ̀eɛ́ nkyɛ̀reɛ.	I have only just done it.
Mféɛ mmìenú ni à ɔbáàeɛ́.	It's two years now since he came here.
Ɔbáàeɛ́ m̀féɛ mmìenú ni.	
Mféɛ nsĩ̀á ni à ɔwúùiɛ́.	It's six years now since his death.
Ɔwúùiɛ́, mféɛ ǹsĩ́a ni.	
Mféɛ nsĩ̀á ni à mehṹnùu nó.	I haven't seen him for six years.
Mehṹnuù nó, m̀féɛ nsĩ̀á ni.	

APPENDIX III

A NOTE ON CERTAIN CONJUNCTIONS

Gr. 138-141 lists all the conjunctions that join words and sentences together. Only a very few are likely to cause a beginner trouble. They are:

i) The three conjunctions translated 'and' in English: (ɛ)né, na and (ɛ́)nnà.

ii) The explanatory particle sɛ̂ and the conditional or concessive particle sɛ.

ɛné connects words or single coordinate parts of a sentence: it is usually translated 'and' in English, as in the following examples.

Baakō ne bàakō yɛ mmìenú. One and one makes two.

Wafrɛ́ mé ne mó. He has called you and me.

Ɔkɔɔ Nkran né Tàmale. He went to Accra and Tamale.

Ɔba Dwóada ne Yawóada ne Fíada. He comes on Monday, Thursday and Friday.

ɛné is sometimes translated 'with' as in

Mené wó bɛkɔ. I'll go with you.

Ɔné Yàw rekɔ̀. He is going with Yaw.

Note that a personal pronoun which precedes né is normally a prefixed pronoun and has low tone (except for 2nd person pronouns which have high tone). A personal pronoun which follows ne is normally an object pronoun with (dropped) high tone.

Ɛné is sometimes translated by other English prepositions, such as 'on' or 'for':

For example

Meda wo ase né ɔ̀bóa. I thank you for the help.

Dué ne brɛ́ due ne kɔ́m, dué ne àwɔ́. Sorry about your being tired hungry, cold! (lit: sympathy for tiredness, hunger cold).

Mó ne yɔ́, *kásá*. Congratulations on your achievement, speech.

na$_1$ 'and, because, to'

i) coordinates sentences and clauses:

Akókɔ hwɛ àberewá nà aberewá hwɛ àkókɔ.

The hen looks after the old women *and* the old woman looks after the hen. Proverb. Gr. 250, 1.

Nkɔ́ turóm' nà fám afɔ́.

Don't go into the garden *because* the ground is wet. Gr. 252, 1.

(with the Consecutive form of the verb, often implies 'so that, in order that': *merekɔ́ nnɛ́ nà ɔkyéna màsán mabá*. I am going today *so that* I can come back tomorrow. Gr. 140 (2), 141, (6)).

ii) Coordinates nouns, etc. when they are enumerated in sequence.

Kofí nà Kwadwó nà mé. Kofi, and Kwadwo, and I.

iii) After single words at the head of a sentence, serves as an emphatic particle.

Méara nà mérebɛyɛ. I shall do it myself. Gr. 247, 4.

iv) Frequently begins interrogative sentences.

Na wófìri héne? Where do you come from?

ná 'then; at, by that time'

i) Coordinates, sentences and clauses.

Ɔkɔɔ Nkran ná ɔ̀kɔɔ Tamale. He went to Accra and (afterwards) he went to Tamale.

ii) Coordinates single words when they are enumerated in time sequence.

Kofí ↑ná Kwàdwó ↑ná mé....

Kofi then Kwadwo then I.

Fa péncìl ná chal̂k ná..... .

Take a pencil, then chalk, then.... .

iii) 'indicates simultaneousness or concomitance [or emphasis] and is used at the head of the principal sentence when the action or state in it coincides with a state or action in the preceding subordinate sentence. It is not translated in English'.

Ɔpété tè fúnu nkã́ à, nâ ɔrebá. It is when the vulture smells the carcass, that it comes.

Obí dɔ̀ wó à, nâ ɔseré wò hɔ́ adéɛ. It is when someone loves you that he asks things of you.

Gr. 262, 2; 276, 2.

iv) Mɛ́kɔ abá ná wóawíe. You will have finished by the time I get back.

Mɛ́ba ná adéɛ asã́. It will be dark by the time I come.

v) Is used with various tenses of the verb to indicate past time.

Mewɔ Kumáse. I am in Kumase

Ná mèwɔ Kumáse. I was in Kumase then.

Mekɔ́ Kùmáse daa. I go to Kumase every day.

Ná mèkɔ́ Kùmáse daa. (At that time) I used to go to Kumase daily.

In the following example both *na*$_1$ and *na*$_2$ occur:

Ɛhé nà ná wowɔ Ghánà? Where were you in Ghana at that time?

sɛ́$_1$ 'that'

i) 'Introduces a noun sentence that supplies the subject or a complement or an attribute in the preceding sentence.' Gr. 255.

Ɛyɛ́ sɛ wóaba ǹtɛ́m. It is good you are early.

Maté sɛ wàbá. I hear he has come.

ii) 'Introduces an adverbial sentence of purpose.' Gr. 279.

Ɔtuu me fó sɛ ménkɔ. He advised me to go.

iii) (= *gye sɛ̂*) 'except, but'

'Introduces adverbial sentences stating an exception or a condition under which the negation of a predicate is annulled.' Gr. 277.

Sɛ́ wóntu mmìriká à, wórènnú. You won't get there unless you run.

sɛ$_2$ (= *sɛ́dèɛ*) like, as, how

i) 'Introduces a noun (or abbreviated) noun sentence standing in place of a complement of manner after the verb *te* and its corresponding verb *yɛ*.' Gr. 255,4.

Ɛte sɛ́ wókâaeɛ́ nó. It is as you said.

ii) 'Introduces adverbial (and abbreviated) adverbial sentences of comparison showing manner.' Gr. 268.

Sɛ́ mèkâ kyèrɛ̂ɛ wó no, sàá nso nà ɔyɛ̂ɛ nó. Just as I told you (he would) so he did it.

Ɛbére sɛ mógyá. It is as red as blood.

iii) 'Introduces adverbial (and abbreviated) adverbial sentences of comparison showing Degree.' Gr. 268, 270,2.

Nsá yi ǹyɛ́ dɛ̀ sɛ́ bàakó no. This palm wine is not so sweet as the other one.

sɛ$_3$ 'if, when'

i) 'Stands at the head of a conditional or concessive sentence.' Gr. 276,3.

Sɛ mewɔ siká à, ankã mɛ́tɔ òtúo. If I had the money, I'd buy a gun.

Sɛ wókɔ à, bɛfrɛ́ me. If (when) you go, call me.

ENGLISH - AKAN

VOCABULARY

- A -

ABDOMEN, STOMACH	yám
ABLE, BE	tumí (timí)
ABOVE	sóro
ACCEPT, RECEIVE: CHARGE	gyé
ACCIDENT	nkwanhyiá
ACCOMPANY	gyá
ADVICE	ɛ-fó, àfotúo
ADVISE	tú fó
AFTERNOON	aw̌iá
AGAIN, FURTHERMORE	e-bíò (ebiew)
AGREEABLE, PLEASANT, SWEET	dɛ (dɛdɛ́), dɛdɛɛ́dɛ
AIR, ATMOSPHERE, WORLD	w̌íem (e-w̌ím)
AIRPLANE	ew̌iem hyɛné (ɛw̌im hyɛn)
ALL	nyináa (nhinã́)
ALREADY	dada (dedaw)
ALL RIGHT!	yoo
ALSO, TOO, BESIDES, LIKEWISE	ńso, bi
ALWAYS, EVERY DAY	dáa
ANCESTOR, DEPARTED SPIRIT	ɔ-sã́mán asamãnfóɔ (pl.)
AND	né, na, (ɛ)ńnà
ANGER n.	abufúo (abufúw)
ANYONE	o-bíara
ANYTHING	e-bíara
ANYWHERE	baabíara
APPROACH: BE NEAR	bɛn
ARRIVE	dú, dúru
AS	sɛ́, te sɛ́, sɛ́dèɛ
AS FAR AS	kɔpêm
AS FOR. AS TO	deɛ(de)

ASK	bisá, srɛ́
ATTACK (of a fever or chill) v.	bɔ́
AUNT, FATHER'S SISTER	ɔ-sewáa
AUTOMOBILE	káà, mótokà

- B -

BABY	akɔdaá (akwadaá) nkɔdaá (pl.)
BACK	akyí(ri), akyíre
BAD	bɔné(e) (boné)
BANK	bánkè
BATH ROOM	adwareeɛ́ (aguareé)
BANANA	kwadú
BE	yɛ; né __IN A PLACE: wɔ
BEAUTIFUL, HANDSOME: NICE	fɛ(fɛw) fɛɛfɛ́(fefɛ́w) fɛfɛɛ́fɛ
BEAUTY	ahõɔfɛ́
BECAUSE	efiri sɛ̂ (efisɛ̂)
BEEF	nantwinã́m
BEFALL: HAPPEN (of an accident)	sĩ́ane
BEG	srɛ́ (serɛ́)
BEGIN	hyɛ́...àsé(ɛ), fití àséɛ
BEHIND, REAR	akyí(ré) (akyíri)
BELIEVE	gyé...dí
BEYOND, BEHIND	nóhṍaa (nóhɔ̃̀), akyíre
BIG, BE	sõ
BIG, GREAT, IN LARGE AMOUNT	kɛsé(ɛ) (kɛsé)
BIRD	anõmãá nnõmãá(pl.)
BIRTH, GIVE	wó

- B -

BITE v.	ká, keká
BITTER	nw̌ono (nw̌ene) nw̌ononw̌óno nw̌ononw̌ónonwono
BLACK, DARK	tũmm tũntũḿ
BODY	ɛ-hṍ(o)
BODY, FLESH	ɔ-hõnã́m
BOOK	nwóma (n-hṍmã)
BOTTLE	toá ntoá(pl.)
BOX	adáká nnáká(pl.)
BREAK v.	bú
BRIGHT(LY)	kétee, kétekete
BRING	de .... bá; de .... brέ (berɛ)
BROTHER, SISTER	o-nũá anuánom (pl.)
BROTHER-IN-LAW (WIFE'S BROTHER)	akṍnta nkṍntanom (pl.)
BROTHER'S WIFE	akũmã́á (akũmmã́á) nkũmãafóɔ (pl.)
BUILD	sí
BULL, COW, CATTLE	nantwíe anantwíe (pl.)
BURN, BE ON FIRE: BE HOT (WEATHER)	hye (hyew)
BUS	bɔ́ɔ̀so
BUSH, FOREST, OVERGROWN LAND	wírá (wúrá)
BUT, STILL, HOWEVER	nańso
BUY	tɔ́

- C -

CABLE n.	kéebùr
CALABASH, GOURD	toá ntoá (pl.)
CALL v.	frέ

- C -

CANNON ɔpremó (ɔprém) apremó (pl.)

CARPENTER kápìnta

CASSAVA ɔ-bankyẽ́ abankyẽ́ (pl.)

CASTLE abán

CHANGE nsẽsā́

CHARGE v. gye

CHEAP THING adufudéɛ

CHEST ɛ-bó

CHIEF ɔhéne

CHIEF'S HOUSE, PALACE ahemfíe (ahemfí)

CHILD ɔ-bá mmá (pl.)

CHRISTMAS AND NEW YEAR'S DAY burônyã (buróònyã)

CLERK sotɔ́ɔ̀ní sotɔ́ɔ̀fó(pl.)

CLOCK ɛ-dɔ́n (ɔ-dɔ́n) nnɔ́n(pl.)

CLOTH ntõmā́ (ntãmā́)

COCOA kookóò

COCONUT kubé

COCOYAM kontómìré (nkontómmèré)

COLD, FEVER, CATARRH ɔ-papū́u ɔyarefúfu(ɔ) atírìdié (atírìdií)

COLD n. awɔ́ (a-wɔ́w)

COLLECT PAYMENT dán.....ká

COME bá

COME FROM firi

COMFORT, CONSOLE kyekyére w̌èrɛ́

CONCERNING, AS TO, AS FOR déɛ (dé), hṓ

CONTINUE toá so

COOL dwó

- C -

COOLNESS, EVENING enwúnu (o-nw̌íni)

CORN n. aburoó (aburów)

CORN DUMPLINGS, BOILED MAIZE, BREAD ɔ-dɔkóno

COST, PRICE n. ɛbóɔ (ɔbo)

COUNTING a-dekán

COW n. nantwíe (nantwí) anantwíe (pl.)

CROSS v. twa

CROSS-ROADS nkwantanán

CULTIVATE LAND, FARM, WEED dɔ́ (dɔ́w)

CURE, HEAL sá

CUT, CUT UP: CROSS v. twá

CUTLASS dadéɛ

- D -

DANCE n. asá v. sá(sáw)

DANGER, EVIL MISCHANCE asiãné

DARK, DARKNESS e-sṹm

DAY n. ɛ-dá nná (pl.) ________________AFTER TOMORROW: ɔkyéna akyi

________________BEFORE YESTERDAY: nnórá akyi

DAY-NAME ɛ-dadín nnadín (pl.) (cf. Vocab. VI)

DAYTIME, FORENOON aw̌iá

DEATH o-wúo (owú)

DESCEND, COME DOWN v. dúru

DIE v. wú, ká....bàabí

DIRT(Y) e-fĩ́

DISTANT, BE, FAR OFF ware

DO v. yɛ́ (yɔ́)

- D -

DOCTOR dɔ́kɔ̀ta

DOG ɔ-kráman akráman (pl.)

DOOR ɛ-póno (ɔpón) apóno(pl.)

DRESS (of the European type) ataadéɛ (atadé) ntaadéɛ (pl.)

DRINK v. nom

DRIVER drɔ́bà

DRUM n. twenẽ́(e) (atwené) ntwené(e) (pl.) v. kã...twené

DRUMMER ɔ-kyerɛmã́ akyerɛmã́ (pl.)

- E -

EARLY tútu(utu)

EARTH asaase EARTH GODDESS: Asaase Yaá

EAT v. dí didí

EFFORT, ATTEMPT mmɔ́den

EGG kosuá (kesuá) nkosuá(pl.)

EGGPLANT, GARDEN EGG(s) nyaadówa (ntɔrowá) nnuadéwa(pl.)

EIGHT nwɔtwé (awɔtwé)

EIGHTY aduɔwɔ́twe

EIGHTEEN (e)dúnwɔ̀twé

ELEVEN (e)dúbàakṍ

ENGINEER ɛngyiníà

ENTIRELY, COMPLETELY, NOT AT ALL (- in negative sentence) adv. kóraa

EQUAL, MATCH, TO tó

EVENING anwummérɛ (anwummere)

EVER, NEVER (in negative sentences) adv. da

EVERYDAY dáa

- E -

EXACTLY, JUST pɛ́ (pɛ́pɛ, pɛ́pɛɛpɛ)

EXCEPT, ONLY, UNLESS gyé(sę̀)

EXERT ONESELF TO DO SOMETHING, TRY HARD mia....àní, bɔ́ m̀mɔ́den

EXCUSE ME, PLEASE mepa wo kyɛ́w

EXTERIOR ɛhṍ(o)

- F -

FACE n. aním

FALL, TUMBLE v. hwé

FARM n. afúo (afúw) v. dɔ́ (dɔw)

FARMER o-kuaní akuafóɔ (pl.)

FATHER papá, ɔ-sé

FATHER-IN-LAW asé asénom (pl.)

FATIGUE, WEARINESS ɔ-berɛ́

FAVOR, KINDNESS, GRACE, MERCY adáwòromã adṍm (ədṍm)

FELLOW-WIFE, WOMAN'S BROTHER'S WIFE kórà akorafóɔ (pl.)

FEVER atíridié (atíridií)

FEW kakrá

FIFTEEN (e)dúnúm (edúnnúm) FIFTY aduonúm

FILTHY, DIRTY e-fĩ́, fĩfí

FINGER n. nsátéaa

FINISH v. w̌ié, sã́

FIRST n. ɛ-kán

FISH n. nsuomunám

FIVE enúm (anúm, nnúm)

FOLD v. bú

- F -

FOOD aduané (aduán) nnuané (pl.)

FOOT ɛ-náne (ɛnán) anáne (pl.)

FORGIVE de, fá...fìrí

FORT, CASTLE abán

FOURTEEN (e)dúnán (edúnnán)

FORTY aduanán

FOUR ɛnã́n (anã́n, nnã́n)

FOWL akókɔ nkókɔ (pl.)

FRESH fófórɔ (fófóro)

FRIDAY Fíada

FRIEND adamfo nnamfonom (pl.)

FROM firi

FRONT, IN FRONT OF aním

- G -

GARDEN EGG nyaadówa (ntɔrowá) nnuadéwa (pl.)

GASOLINE pátùro

GENTLE, SOFT, QUIET bɔkɔɔ

GET nyã́

GET UP v. sɔré

GIVE mã́

GIVE (as a present) de...kyɛ́

GIVE UP pɔ̃́n

GO v. kɔ́

GO BY twám, fá, pá hṍ

GO ON, CONTINUE toá so

GO WITH, ACCOMPANY gyá

GOD O-NYÁME

- G -

GOOD,	pá(pa) BE -- yɛ(ye)
GOOD AFTERNOON!	interj. mãahã́ (memã wo ahã́) ________EVENING! maadwó (memã wo adwó); ________MORNING! maakyẽ́ (memã wo akyẽ́) ______NIGHT adéɛ nkyẽ
GOVERNMENT	abán
GRACE, FAVOR	adṍm (ɔ-dṍm) animuonyám (amuonyám) adáwòroma
GRANDPARENT, GRANDCHILD	nãnã́ nãnã́nom(pl.)
GREET	kyeá (kyiá)
GROUND, FLOOR, BOTTOM: BELOW	ɛfám, ase
GROUND NUT, PEANUT	nkátéɛ
GROW, TO COME UP (of plants)	fifíri
GROW UP	nyíni (nyín)
GROW, SWELL, HEAVE	fú (fuw)

- H -

HALF	ɛfã́ (ɔfã́) _____HOUR mpaemú
HAND	nsá
HARD, SEVERE, CRUEL	den, dendén (dennén)
HARM v.	sian (siane) pirá, yɛ́...bɔné
HAVE	wɔ, de
HAPPEN	tɔ́, sĩane
HEAR	te
HEART	kórɔ̀na (kɔ̃má)
HEAVY	duru durudúru
HELP	n. mmoá v. boá
HERBALIST	o-dunsiní adunsinfóɔ(pl.)

- H -

HERE, THIS PLACE ɛ-há

HISTORY abákɔsem

HOLD, HAVE IN THE HAND kura

HOME e-fíe (o-fí)

HOSPITAL ayaresábéa

HOT hye(hyew) hyehyé(hyewhyéw)

HOUR dɔnhwéréɛ (dɔnhwíréw) nnɔnhwéréɛ (pl.)

HOUSE, ROOM n. ɛ-dáne (ɔ-dán) adáne (pl.)

HOUSEHOLD, one of; MEMBER OF FAMILY n. o-fiení (ofiní) afiefóɔ (afifó) (pl.)

HOW, HOW MUCH, WHAT inter. pr. sɛ́n (den, ahẽ)

HOW ABOUT? WHAT ABOUT? (emph. part.) ɛ́

HUNDRED ɔha

HURT, ACHE v. paé (paá)

HUSBAND, SISTER'S HUSBAND o-kúnu okununom (pl.)

HUT apatá mpatá (pl.)

- I -

IF, (sɛ)..a

IMPART, TO BRING TO A STATE v. hyɛ

INDEED, TRULY, REALLY ampá, nokórɛ, kóraa

INSIDE, INTERIOR, IN emú(u)

IRON, MATCHET, CUTLASS dadéɛ (daadé, dadé) nnadéɛ (pl.)

ITCH v. keká

- J -

JOINT ɛ-pɔ́ (ɛ-pɔw) apɔ́ (pl.)

JUST adv. pɛ́, pɛ́pɛ, pɛ́pɛɛpɛ

JUST NOW IMMEDIATELY séìséì (sesée yi, sesɛ́ɛ)

- K -

KILL v. kṹm

KITCHEN gyáade (gyáase)

KNEE kotodwé

KNOW nĩm

- L -

LAMP ɔkanéá akanéá (pl.)

LANDLADY awuraá LANDLORD owura

LANGUAGE kásá

LAST, CONTINUE, BE A LONG TIME kyɛ́(re)

LATE, BE ká àkyíre

LATELY, RECENTLY, NOWADAYS nnansã́ yi

LAUGH v. seré (seréw)

LEAK v. nw̌únu (nw̌un)

LEARN sũá

LEATHER, SKIN nwóma (n-hṍmã)

LEAVE, TAKE v. krá

LEAVE, GO AWAY FROM sɔré

LEAVE OFF, BREAK OFF pɔ́n

LEAVE ON, LET GROW sisí so (sisíw so)

LEFT, LEFTHAND, or SIDE bõnkúm (bẽnkúm)

LETTER krátàá

LIE, TELL A LIE boá

LIE DOWN dá

LIFE, HEALTH, HAPPINESS nkwã́

LIFT UP, RAISE mã́...só

LIGHT (LAMP) sɔ́ kànéá

- L -

LIKE, WANT pɛ

LINGUIST (cf. Vocab. XVII) ɔkyeáme akyeámé (pl.)

LISTEN, PAY ATTENTION tié

LITTLE kakrá, kétewa BE ___ sǔa

LIVE, (in a place) v. te

LONG, TALL, ténten BE ___ ware

LONGING, DESIRE akɔ́nnɔ

LOOK v. hwɛ́

LOVE v. pɛ, dɔ

LOWER PART, UNDERNEATH aséɛ (ase)

- M -

MAIDEN, YOUNG WOMAN abáayéwà (abábǎa) mmáayéwà (pl.)

MAINTAIN hyɛ́

MAIZE aburoó (aburó)

MAKE, DO yɛ́ (yɔ́)

MAN ɔ-barímá mmarímá (pl.)

MANGO mángò (mângo)

MANY pii, beberee

MARKET PLACE edwám (egúa)

MARRY, BE MARRIED waré

MASON, BRICKLAYER brékyà

MASTER, LANDLORD, MISTER o-wúrà wúranom (pl.)

MATURITY m-panianníe (mmpanyinní)

MEAT, FLESH ɛ-nã́m

MEDICINE adúro (adúru)

- H -

MEET v.	hyiá
MILE	ɔ-kwansíni (ɔkwan-sín) akwansini (pl.)
MIND, MEMORY	w̌érɛ, adwéne
MINUTE n.	simmá, mínìti mínìte
MISTER	owúrà wúranom (pl.)
MISTRESS, LADY, LANDLADY	awuraá nwuraá (pl.)
MONDAY	Dwóada
MONEY, GOLD	siká
MOON, MONTH	ɔ-bosómé (ɔbósṍm) abosómé (pl.)
MORNING, IN THE MORNING,	anɔpá
MOTHER	e-nã́ ɛnã́nom (pl.) maamé
MOUTH,	anó
MOVE, BESTIR ONESELF	kã́ hṍ
MUCH, MANY	pii, bebree
MUSIC	e-dwóm nnwóm (pl.)
MUSLIM	krãmó nkrãmofóɔ (pl.)
MUTTON	o-dwannám (o-guannám)

- N -

NAME	ɛ-dín
NEAR	ɛhṍ(o), nkyɛ́n
BE NEAR (v)	bɛn
NECK	ɛ-kɔ́n
NEED, BE NEEDED	hīá
NEPHEW	wɔfa(a)sé wɔfaasénom (pl.)
NEVER	da
NEW, FRESH, YOUNG	fófórɔ (fófóro)
NEXT TO	ɛhṍ(o)

- N -

NICE(LY)	kã́mã̀
NIGHT	anadwó
NINE	nkrón (akrón)
NINETEEN	(e)dúnkrón
NINETY	aduɔkrón (aduakrón)
NO	daabí (dabí)
NOON, AFTERNOON	aw̃iá
NOTHING	hwee
NOW	áfeí, séìséì
NOWADAYS, RECENTLY, LATELY	nnansã́ yi
NOWHERE	baabíara

- 0 -

OKRA	nkrṹmã́ (nkurumã́)
OLD MAN	akoraá (akorá) nkoraá (pl.)
OLD WOMAN	aberewá nmerewá(pl.)
ON	ɛ-só
ONCE, ON A SINGLE OCCASION	prɛkõ (perɛkɔ̃
ONE	baakṍ (biakṍ)
ONION(s)	gyeéné
ONLY	nkṍaa (nkṍara), pɛ́ (pɛpɛ pɛ́pɛɛpɛ)
OR	anáa anáasɛ̀ (anásɛ̀)
ORANGE	ankaá nkaá(pl.) (akutú)
OVERGROW, BE OVERGROWN	fú (fuw)
OVERTAKE	tó

- P -

PAIN, DISTRESS	n. ɛ-yá (ɛyáw)
PAIN, BITE, STING, ITCH	keká
PALM OIL	ngó
PALM WINE	nsãfúfuo (nsãfúfu)
PAPER	n. krátàá
PARENT	ɔ-wófoɔ (ɔwófo) awófoɔ (pl.)
PASS (of time), GO BY	twám' (twa mu) pá .. hṹ
PATIENT, BE	tó...bó...àséɛ
PAWPAW	bɔɔférɛ (borɔfére) abɔɔférɛ (pl.)
PAY	v. tuá n. ɛká
PEAR, AVOCADO	páyà péà pɛ́ɛ̀
PENCIL	pɛ́nsère (pénsère)
PEPPER	makó
PERCEIVE, FEEL	te, hṹ(nu)
PERHAPS	e-bíà
PERSON	o-nípa nnípa (pl.)
PINEAPPLE	aborɔbɛ́ mmorɔbɛ́ (pl.)
PLANTAIN	ɔ-bɔɔdéɛ (ɔborɔdé) (pl.)
PLANTATION FARM	afúo (afúw) mfúo (pl.)
PLAY	v. górɔ (goru) PLAYGROUND: agórɔbea
PLEASE (interj)	mepa wo kyɛ́w v. sɔ́...àní, yɛ́...ànígye
PLEASURE, HAPPINESS	anígye
POST OFFICE	póosùɔ́fèse
POWDER, MEDICINE	adúro (adúru) nnúro (pl.)
PRAYER	asɔ́re
PRETTY, BEAUTIFUL	adj. fɛ (fɛw), fɛɛfɛ́
PRICE	n. ɛ-bóɔ(ɔbó)

- P -

PRIEST, MINISTER, MISSIONARY	ɔ-sɔ́fó asɔ́fó (pl.)
PUT, LAY SOMEWHERE	tó, de...tó
PITY! (interjection)	dué

-Q-

QUICK(LY)	ntέm, ntέm so
QUIET(LY)	komm, bɔkɔɔ

- R -

RAIN n.	o-súo (o-sú) nsúo (pl.)
RAISE, ERECT, BUILD	sí
RATHER, MORE PROPERLY	ḿmɔ̀ḿ
REACH v.	pém
READ	kán
REALLY, TRULY, WELL	páa, ampá
RECENTLY, LATELY	akyíri yi, nnansã́ yi
RECEIVE, TAKE	gyé
RED	kɔkɔ́ɔ
REDUCE (A PRICE)	té(téw)...só
REDUCTION	ntesoɔ́ (ntew-só)
RELATIVE	o-busũaní abusũafóɔ (pl.)
REMAIN, BE LEFT	ká
REMEMBER	kaé
REMOVE; TAKE, COME OFF	pá pepá (popá)
REPLY, RESPOND	gyé so
RESEMBLE	te sɛ̂
REST, REPOSE	ahomé
RETURN, GO, COME BACK	sán

- R -

RICH MAN o-sikaní asikafóɔ (pl.)

RIGHT, RIGHT HAND, RIGHT SIDE nifã́

ROAD, WAY ɛ-kwán nkwán (pl.)

ROOM n. ɛdáne (ɔ-dán)

- S -

SANDAL, a pair of SANDALS mpaboá

SATURDAY Méméneda

SAY kã́; sé

SCHOOL sukúù

SCHOOLBOY, SCHOOLGIRL, ONE WHO GOES TO SCHOOL schóòlní (o-sukúùní)
asukúùfóɔ (pl.)

SCRAPE, GRAZE v. wɔtére

SECOND (of time) simmasín

SEE hṹ(nu)

SEEK hwehwɛ́

SELL v. tɔ́n

SELL OR BUY ON CREDIT firí

SELLER -wùra

SEND ON AN ERRAND, as a messenger somá

SEND WORD krá

SENIOR n. ɔpanín (ɔpanyín) mpaninfóɔ SENIORITY, OLD AGE mpaninnié (mmpanyinní)

SENSE, WISDOM nyã́nsã́. nimdeɛ...

SEVEN nsón (asón)

SEVENTEEN (e)dúnsón

SEVENTY aduɔsón

SHAKE, TREMBLE, SHIVER v. wosó (wosów)

SHAKE HANDS, GREET kyiá (kyeá)

- S -

SHED, HUT	apatá mpatá (pl.)
SHEEP	o-dwán(e) (o-guán) nnwáne (pl.)
SHEET OF PAPER, LETTER	kŕàtaá
SHIP	ɛ-hyέne (ɛ-hyέn) ahyέne (pl.)
SHIVER	v. wosó (wosów)
SHOOT, DISCHARGE, LET OFF, GO OFF (OF GUNS, ETC.)	tó (tow)
SHORT, CONCISE	tiaá tiátíaa
SHOW	v. kyeré
SHUTTER, WINDOW	mpṍmma (mfɛ̂nseré) apṍmma (pl.)
SICK, BE	yaré
SICKNESS, DISEASE	yadéɛ (ɔ-yaré)
SIDE, NEAR	nkyέn
SIT DOWN	tena (trã)
SIX	nsĩá (asĩá)
SIXTEEN	(e-)dúnsĩ̀á
SIXTY	aduosĩ́a
SLEEP	v. dá
SMALL	kétewa BE SMALL sŭa
SNAIL	nwá (nwáw)
SNEEZE	v. nwãnsĩ́
SO, THUS	saá (sa)
SOFT	bɔkɔɔ
SOMETHING, ANYTHING, (NOTHING in negative sentences)	hwee; biribí
SONG, MUSIC	e-dwóm nnwóm (pl.)
SOUL, SPIRIT, HEART	w̌érɛ
SPEAK	kasá
SPEECH, LANGUAGE	ɔ-kásá

- S -

SPEED, HASTE, QUICKLY ntɛ́m

SPIRIT, GHOST ɔsā́mā́n asā̃mānfóɔ (pl.)

SPOIL, BE SPOILT sɛɛ́

STAND v. si; gyiná

START, BEGIN hyɛ́, fití...asé(ɛ)

STAY BEHIND, DELAY, BE LATE ká àkyíre

STOMACH yám

STOOL akonnwá (akonguá) nkonnwá (pl.)

STOP v. gyaé

STORE sotɔ́ɔ̃

STRAIGHT tẽe

STRENGTHEN, BE STRONG hyɛ́ dèn

STRIKE v. bɔ́

SUNDAY Kwasíada

SUPPORT v. gyiná...àkyí

SUNSHINE awǐá

SURPASS, EXCEED, EXCEL kyɛ́n, sén

SYMPATHY (FOR A BEREAVED PERSON) yaákɔ̀

- T -

TALK v. kasá

TAKE, fa

TASTY dɛ (dɛdɛ́) dɛdɛɛ́dɛ

TAXI takisíì

TEACH kyerɛ́

TEACHER ɔ-kyerɛkyérɛ̀ní akyerɛkyérɛ̀fóɔ́ (pl.), tíkyà

- T -

TEACHING, INSTRUCTION	adekyerɛ́
TELL	kã́ kyèrɛ́
TEN	edú
THANK	da ase
THANKS, GRATITUDE	asedá
THAT, THOSE	ɛ-nó ɛnónom (pl.): THAT (conj.) sɛ́
THEN, IN THAT CASE	ankã̂ ___________,AT THAT TIME nâ; saá berɛ no
THERE, THAT PLACE	ɛ-hɔ́
THEREFORE, IN THAT CASE	ɛ́nnèɛ (ɛn' de, ɛnode), (é)nti
THING	adéɛ (adé) nnéɛma (pl.)
THIRTEEN	(e)dúmìɛnsã́
THIRTY	aduasã́
THIS, THESE	yí yínom (pl.)
THREE	mmiɛnsã́ (abiɛsã́)
THREE DAYS	nnansã́
THREE TIMES	mprɛnsã (mpɛn abiɛsã)
THURSDAY	Yáwóada
THUS	saá (sa)
TIDY, ARRANGE, PUT IN ORDER	siésìe
TIE UP, BIND	kyekyére (kyekyé)
TIME n.	ɛ-bérɛ (ɛbére) mmérɛ (pl.)
TO	kɔpêm
TOBACCO	taá (tawá)
TODAY, NOW	ɛnnɛ́ (ɛnɛ́, nnɛ́)
TOMATO(es)	ntóòs(u)
TOMORROW	ɔ-kyẽ́na

- T -

TOO bi, ńso: dodo

TOUCH v. kã

TRADE n. e-dwá (e-gúa)

TRADE, BUY AND SELL dí...dwá

TRAVEL, GO ON A JOURNEY tú kwán

TREE e-duá nnuá (pl.)

TROUBLE, DIFFICULTY amanneɛ́ (amãnné)

TROUBLE, BOTHER v. há(háw)

TRUCK n. lɔ́rè, trɔ̆trɔ̆

TRUTH, HONESTY, TRULY nokórɛ (nokwáre); ampá

TRY v. bɔ́ mmɔ́den; mĩá àní

TUESDAY Bénada

TURN OFF (LIGHT) tṍ mu, dúm

TWELVE (e)dúmìenú (edúmìenú)

TWENTY aduonu

TWO mmienú (abién)

- U -

UGLY, REPULSIVE tan, tantán, tántántan

UNCLE wɔfa wɔfanóm (pl.)

UNDERSTAND te

UNLUCKY DAY dabɔné (daboné) nnabɔné (pl.)

UP, ABOVE, ON HIGH sóro

UPPER PART, SURFACE, ON ɛsó

- V -

VERY, TRULY, REALLY ára, pápa

VERY MUCH, EXCEEDINGLY, TOO MUCH dodo

VISIT v. srá

- W -

WAIT, WAIT FOR twɛ́n

WAKE UP nyãné (nyãn) sɔré

WALK v. nanté (nantew)

WALKING-STICK pɔ̃mã́ mpɔ̃mã́ (pl.)

WANT v. pɛ

WATCH wɔ́ɔ̀kye

WATCH OVER, GUARD w̆ɛ́n

WATER ǹsúo (nsú)

WEAR fura, hyɛ

WEDNESDAY Wukúada

WEEK dapɛ́n (adapɛ́n) nnawɔ́twe (nnaawɔtwe)(pl.)

WELL yíé (yíyé) páa, ampá

WELL DONE! mó(mmo); wóayɛ̀ adéɛ

WET, BE WET fɔ́

WHAT, WHAT THING ɛ-déɛne (ɛ-dɛ́n)

WHEN bérɛ à: dában, bérɛ bɛn

WHERE, ɛhɛ̃́fã́, ɛhɛ̃́, ɛhéne: faakɔ̃ a, deɛ

WHETHER...OR ɔ̂...ɔ̂ (oo...oo)

WHICH, WHAT KIND OF bɛ̂n; dɛ́ɛ̂n

WHITE fúfuo (fúfu)

WHOLE, ALL, EVERY nyináa (nhĩnã́)

- W -

WHO, WHOM, WHOSE ɛ-hwáne (ɛ-hẽ́na)

WHY ádɛ́n (ɛ́dèn)

WIFE ɔ-yére yérenom (pl.)

WINDOW mpṍmma (mfɛnsere) apṍmma (pl.)

WIPE CLEAN popá (pepa)

WISDOM, INTELLIGENCE nimdeɛ́

WOMAN ɔ-báa (ɔ-béa) mmáa (pl.) WOMAN WITH CHILDREN, A MOTHER:
ɔbáatán (ɔbéatán) mmáatán (pl.)
WORK n. adwúma

WORLD ɛw̌íase, ew̌íem

WORLD OF THE DEAD, THE NETHER WORLD n. asãmãndo (asã́mã́n)

WRITE twerέw (kyeréw)

- Y -

YAM bayérɛ

YEAR afé mféɛ (pl.)

YES aáne (yíẁ)

YESTERDAY nnórá (nnɛ́ra)

YOUNG MAN aberánté (aberánté) mmerántéɛ (pl.)

YOUNG WOMAN abáayéwa (abábàá) mmáayewa (pl.)